

# IMPROVEMENT ERA



ORGAN OF THE PRIESTHOOD QUORUMS AND THE YOUNG  
MEN'S MUTUAL IMPROVEMENT ASSOCIATIONS  
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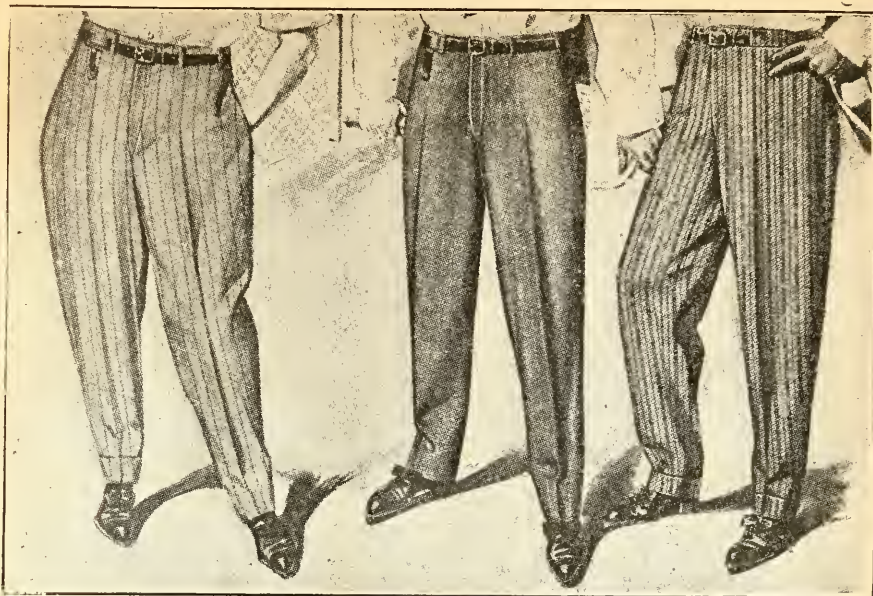
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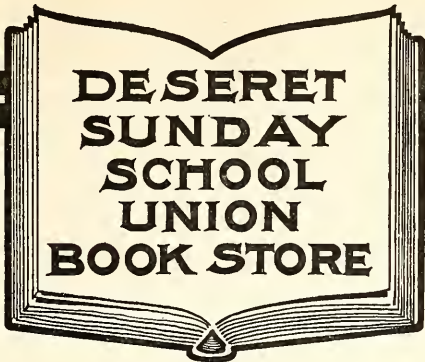
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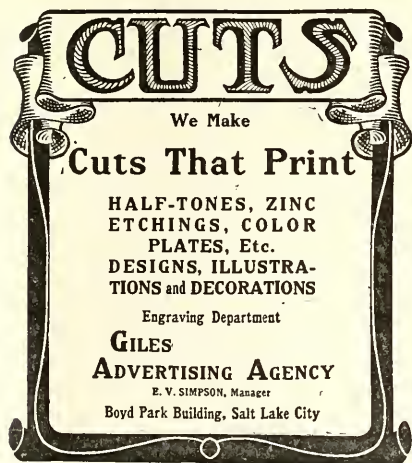
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**The June ERA** will contain two articles that were crowded out of this issue—"How They Work at the Bureau of Information," illustrated, by Joseph S. Peery; and the regular article on "Book of Mormon Written in Hieroglyphics," by Thos. W. Brookbank. Dr. James E. Talmage will contribute a fascinating talk on the wiles of laziness, entitled "Industry and Optimism." The first half of a special doctrinal article on "Higher Criticism," by B. H. Roberts; and the opening chapter of Jordan's "Problems of Married Life," will appear. "To Vernal over the Uintah Railway" is a richly illustrated descriptive article of a wonderful country. Prof. John Henry Evans will give one more of his "Men Who have Done Things," in writing of James Dwyer. Dr. Joseph M. Tanner will discuss the industry of Western Canada, and the number will be brim full of other attractive, timely, and instructive matter. You can get the number singly for 20c; the whole volume 14 for \$2, or the five remaining numbers for 80 cents in advance.

## IMPROVEMENT ERA, MAY, 1911.

TWO DOLLARS PER ANNUM WITH MANUAL FREE.

Entered at the Post Office, Salt Lake City, Utah, as second class matter.

JOSEPH F. SMITH,  
EDWARD H. ANDERSON,

} Editors

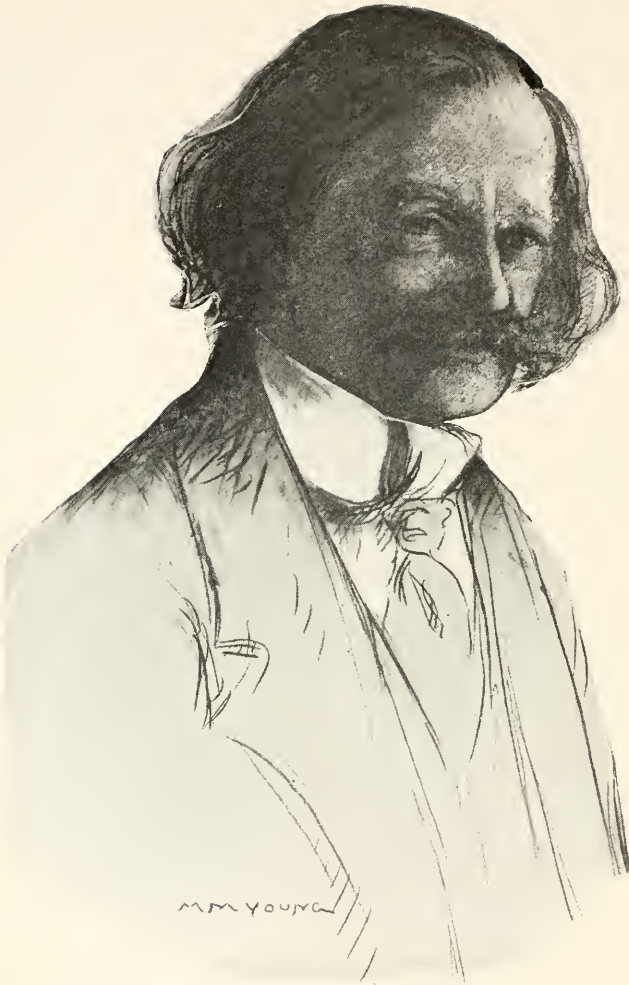
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## SPRINGTIME ON THE WASATCH.

“How beauteous upon yonder eastern mountains will be the Season’s prime! What wonders there will be, what great star-dashes, what circles, what wavering belts of brilliant flowers! There will be all the bewildering variety of the Alpine flora. The yet unmelted snows, in their downward course, will lave what unseen gardens! Not a glade, not a glen, but shall know its tens of thousands. Upon those heights will come forth the flowers of myth and legend. There will grow strange western bloom, and there the wild flowers that for endless generations have been dear to the old-world heart and brain. Cooled by the crystal rills, warmed by the generous sun, the mountains will break into floral joy! Upon those heights will grow flowers the descendants of others that bloomed upon the self-same spots, century beyond century of the past, and unseen by human eyes! There will be troops of forget-me-nots, ivesias, blue-bells, columbines! By the well-heads of the streams will be the shooting-star, and millions of butter-cups will carpet the uneven ground.”—*From The Inland Sea, by Alfred Lambourne.*



ALFRED LAMBOURNE,  
Author of *Plet—A Christmas Poem*; *Our Inland Sea*  
—*The Story of a Homestead*; and *The Cross—*  
*Holly and Easter Lilies.*

*From a sketch by Mahonri M. Young.*



# IMPROVEMENT ERA.

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MAY, 1911.

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No. 6

## The Sacrament of the Lord's Supper.

BY WILLIAM A. HYDE, PRESIDENT OF THE POCATELLO STAKE OF ZION.

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[It is due to the author to say that his paper was in the hands of the editors prior to the experiments that are now being made in the Eighteenth ward of Salt Lake City, with individual glasses in the administration of the sacrament. This method insures the strictest sanitation and, of course, eliminates all qualms on the part of the sensitive. It is a good thing to accomplish, and his article tends to show the necessity of some reform in this direction, but whether or not by the means now being tried, is a question that will perhaps be solved by the results. However, the author would doubtless have treated that part of his subject a little differently had the article not antedated the present experiment.—EDITORS.]

The atonement is the central truth of the Christian religion; all other doctrines and ideas begin in this—the great fundamental idea—the axis of all principles and theories; for, “if Christ is not risen, then is our preaching vain, and your faith is vain also.”

As the key to all the doctrines, how necessary that it should be understood and remembered. It ever remained the predominant thought in the minds of the apostles and disciples of the Savior; it is the grand, harmonious chord that is to be found in all their writings and exhortations. “That I may stir you up to remembrance” of this truth seems to have been the burden of their

preaching. And yet, with all their preaching and exhortation, as time elapsed and the great event became a matter of history and tradition merely, and not a burning knowledge derived from the freshness of personal observation, or nearby view, they and their followers in the ministry must have failed, without some commemorative observance, in perpetuating the spirit and full significance of the atonement.

The sacrament was instituted that we might remember—"This do in remembrance of me," is the primary injunction of the Savior, no doubt based upon the Divine knowledge of the weakness of humanity.

How soon we forget! Our joys are soon effaced by a passing sorrow; and, happy thought, our tears are soon wiped away by the experiences of pleasure. It is as if our minds were a sandy beach, the marks upon which may all be alike obliterated by the ripple of a summer zephyr or the angry storm of winter. The sacrament is based upon a need of the human soul, and therein shows the solicitous Fatherhood of God. With it the Merciful One would seek to tie us to him, that the billows of the storm might not sweep us into forgetfulness and doubt.

It was essential in the gospel plan that Christ should die for us, and it is essential for the beneficiary to remember that death, that its purpose may be sensed, and its optional benefits be received by us.

Not only those who lived subsequent to it, but those who lived before the great consummating event of the plan of salvation, were given a charge to think of, and remember it; and, prefigured in sacrifice and altar then, and in the Lord's supper now, it has stood, and will stand, the predominant fact in all the facts of the gospel.

The sacrament, like all the institutions of our Father, is essentially simple, and it is that simplicity which gives it that far-reaching opportunity for good. He chose symbols to represent his body and blood offered for us, and for this purpose he selected elements common to the lives of all,—bread, the staff of physical life, to represent the body; wine, a common beverage among the Hebrews, and used freely in their feasts and religious observances, to represent his blood; and these he gave freely to those present

with the injunction, "This is my flesh," "This is my blood," "This do in remembrance of me." In this day he has given us permission to use water under certain conditions, with these words:

"For behold, I say unto you that it mattereth not what ye shall eat or what ye shall drink, when ye partake of the sacrament, if it so be that ye so do it with an eye single to my glory, remembering unto the Father my body, which was laid down for you, and blood, which was shed for the remission your sins."

The character of the pattern which he set in his last supper with his disciples, the love and fellowship of the occasion, together with the simplicity of the emblems chosen, without any other reason, would be sufficient to establish the intention of the Lord that the direct benefits of this ordinance should be extended to all the worthy of his fold. Never has he been exclusive in his methods and teachings; the only bar recognized by him in any of his words is the bar of unworthiness, and that was, no doubt, his plain intention now in the providing of this commemorative ordinance, that all who were worthy might receive of its benefits and blessings.

It appears to have been so observed among the Saints in the years following; but it is unfortunate for Christianity that the form of blessing that he used at the time, and the detailed instructions that it is reasonable to suppose that he would give on such an important subject, were not retained and perpetuated. It is unreasonable to think that the form of an ordinance so grave should have been left to the forgetfulness of men to mutilate or efface; for, in the changes of language, or if left to the memory of men, who could expect that its essentials could be retained? It is rather to be believed that it was lost unintentionally, or suppressed by the wickedness of men. But in view of this great loss to the Christian world in general, how comforting it should be to the Latter-day Saints to know that the message which the Savior gave to his Saints on this continent has come to us renewed by his instructions to us in our day.

Here are the words of the ancient prophet, clear and plain and easy to be understood. "The manner of their elders and priests administering the flesh and blood of Christ unto the Church. And they administered it according to the commandment of Christ;



wherefore we know the manner to be true; and the elder or priest did minister it.

"And they did kneel down with the Church, and pray to the Father in the name of Christ, saying," and here follow those beautiful words by us so well understood.

This impressive ceremony, as given by the Lord himself, excludes all ideas of mysticism; there is no great, unknowable thing at the root of this solemn rite. Let us endeavor carefully to analyze it:

"O God, the Eternal Father,"—an address to the Father of that Son who died for us—"we ask thee, in the name of thy Son Jesus Christ,"—who has purchased, by the laying down of his body for us the right to be thus invoked—"to bless and sanctify this bread"—make holy and pure this emblem for this sacred purpose—"to the souls of all those who partake of it,"—that its spiritual effect may be received individually in the soul, that the spirit and the mind and the body, as parts of the soul, shall have benefit—"that they may eat in remembrance of the body of thy Son,"—here lies the central thought, keeping in mind the Savior and his atonement—"and witness unto thee, O God the Eternal Father,"—here follows the covenant that all make in partaking of this emblem—"that they are willing to take upon them the name of thy Son,"—to bear that name bravely under all conditions and circumstances—"and always remember him, and keep his commandments which he has given them,"—following logically; for who, keeping him in mind faithfully, can fail to strive with all earnestness to do his will; and then comes the promise of the great gift—"that they may always have his Spirit to be with them. Amen."

The blessing on the wine differs slightly, for it appears that there is a meaning in the dual character of the emblems. The bread is used more particularly to represent the body laid down for us, the wine or water to represent the spiritual phase of the redemption, both containing a petition, a covenant, a promise—a compact between gracious Majesty on the one hand, and humble, appreciative dependence on the other. What great results to proceed from this agreement, carried out in its spirit and meaning!

It seems to me that this is the final essence of the gospel—all things converge here.

By this act we signify our acceptance of his work in our behalf—we apply it to our souls, and we become partakers of the divine gift. Individually we accept his merciful offices as our advocate before the Father, and to us by the Spirit will come the strength to live noble and sacrificing lives, and, as a further result, the gifts and graces of the gospel. In view of the tendency to forget, and the value of the blessings to be received in participating in this ordinance, how important the injunction of the Lord that we should meet together often for this purpose! But what of those who, having tasted of the heavenly gifts, turn away to sin and consequent denial of Christ? “They crucify the Son of God afresh, and put him to an open shame.”

Among the crowd that thronged around the cross in the hour of the Savior's death agony, there were different opinions as to the significance of the tragedy being enacted before their eyes. To the Roman it meant the conviction and punishment of the arch traitor; to the priest it meant the shame and humiliation of the arch blasphemer and heretic; to his weeping followers—if in their sorrow and temporary despair they could see clearly—it meant the consummation of his glory and Kingship; and, as we throng around the cross today, by our denial of the purpose of his death we personally shame him and crucify him again, or by our acceptance of his offering for us we honor and glorify him, and receive unto ourselves the full benefits of the redemption.

And O the great results that are to come to us in this participation! At every sacrament meeting of the Saints, we again accept him; we renew once more in our souls the efficiency of the great act. We confess him, he is Christ indeed, and there comes to us the Spirit which seals this testimony upon our hearts as a living truth, a continual witness of him through the coming days. Whatever is needed in our lives this will assuredly bring, for the Spirit of God is the source of all gifts, graces, blessings and powers.

And since to partake of food together is a token of fellowship, so here we signify our oneness with the Church, and around this table we sit as brothers and sisters. And here the erring one,

who comes with repentance and confession and hunger of soul, if he has not committed the greater sins, may renew his fellowship with the Church and Christ.

One result, and perhaps one of the greatest, and which is indeed the bud of the fruit of righteousness to follow, is that we may feel indeed a love in our hearts for God. What is it to love a father, a mother, a wife, a husband, a sweetheart? Does not the heart burn and the pulse quicken? Is not the eye soft and bright? Does not the object of our affections, for the time, occupy the stage of the whole being, and all other persons and things become mere accessories?

If that love be pure and wholesome, is it not the offering of the soul itself to the loved one, so that if reciprocated, husband and wife, parent and child, lover and sweetheart are one? Poets express it better, but that is my idea of love; and all this and more should we show forth to our Father in heaven. Endeared to us by numberless mercies, he has placed us also under the bonds of a debt that we, perhaps, can never have the time and opportunity to repay, and tears of gratitude may come as an added evidence of the heart's deep appreciation. Then might it not indeed be that we would be one with Christ in God, in that most blessed of all unions, the bond of the Spirit. Should we not say in our hearts, "Father, help me to know thee, that knowing thee more fully, I may love thee more truly?"

"But let not any partake unworthily, lest they eat and drink damnation to their souls."

The Church is warned to have great care and caution, that no unworthy one shall partake of these emblems. The known evil-doer may be prevented from participating, but the secret transgressor who disregards the warning must suffer the penalty. "For this cause many are sickly among you and many sleep." May not this conclusion of the apostle apply to some of us? Whether to be applied in a literal or a figurative sense, the penalty is equally to be dreaded. May it not be that the power that the Saints otherwise might have, to overcome and resist disease, is withheld because they have lost the Spirit which giveth faith? But this other conclusion is inevitable—that the one who sits at this supper is a hypocrite; whose professions, by the very act he performs,



are lies; who petitions the Father brazenly, being utterly unworthy; who covenants to remember, but does not; who looks upon these holy symbols lightly, "not discerning the Lord's body"—that such as these shall receive the reverse of the promise, that little which they may have had shall be taken away, and the soul shall languish and sleep, in the most to be dreaded of all sicknesses. These shall sleep indeed as to the meaning and intent of God's grace toward them. Then shall they be dead to the beauties of the gospel of the Redeemer.

Would it not be well if we could, without going to extremes, have a graver, more solemn perception of what the sacrament means? Not that we should, as some, elevate it into a meaningless rite—compelling worship, yet preventing free communion of the worthy. Not that we should believe that this is his flesh and blood indeed, only so far as we for the moment consider these symbols—not as bread and water merely, not as common food, to be partaken of to assuage the hunger and thirst of the body—but that they are sanctified and holy representatives of that which was offered for us; so with solemnity and gravity of soul, though with joy and happiness, ought we to partake. This ought to be the dominant thought and motive of the Sabbath. I believe that it would not be too much to suggest that the minds of all should be directed toward it at the family worship in the morning. It seems to me that a few words of prayer will direct and assist the soul in the contemplation of this paramount duty of the day, and that the minds of the little ones, especially, may be quickened into thought by it.

It was an inspired thought that suggested the silent drill in our Sabbath schools, and I am pleased to see that it is having its influence upon our sacrament meetings. Next to sacred music, there is nothing so beautiful as sacred silence; and in the moments used in the preparation of the emblems, is the opportunity for each heart to prepare for the solemn consummation of the blessed act that we soon are to perform. Almost as one who faces the beyond, should our eyes be turned inward, and in the repentance that follows—for all may find weaknesses—may there come a personal prayer for forgiveness and grace, that we may partake worthily indeed. With this desire for ourselves will attend a

yearning and love for others; and now, as brethren and sisters in very deed, —repentant, forgiving, “discerning the Lord’s body,” recognizing these emblems for all they mean—may we enter upon the observance of this holy rite. And it is no unwarranted presumption that the Lord, by his Spirit, will sit at the board with us.

As the sacrament is the essence and refinement of principle, so ought it to be in its administration the essence of refinement in delicacy of method. There should be a harmonious adaptation of form to the spirit and meaning. Those officiating should not mar, by any coarse, inelegant act, the beauty of the ceremony. Without desiring in the least to imitate the ostentation and show of some of the Christian churches, it is a matter of regret that we cannot, like them, show a deeper reverence for the symbols, and our thought should be—while careful to preserve the right of all worthy members to look upon this as essentially their spiritual repast, common and unrestricted—to cultivate and preserve those means that, as far as simple form and observance may, will stamp it as sacred.

These thoughts will suggest rules for the care of it, and a simple system of etiquette, easy to observe by all, yet refined and pleasing to the participant and observer.

The rule of the Church, foreshadowed in the Book of Mormon by the words of the Savior, “Behold, there should be one ordained among you, and to him will I give power that he shall break bread and bless it, and give it to the people of my Church, unto all those who shall believe and be baptized in my name,” is carried out in our day by the appointment of the bishop to hold this authority in the wards, in the congregations of the Saints. And who could there be better qualified to assume this responsible position? This is one of the chief duties of the bishop’s office, and his watchful eye should be ever ready to perceive the least deviation from the order of the Church in the administration of this ordinance. Herein is the foundation for unity of purpose and design in this observance.

There should be a careful and painstaking attention to details, to bring the results that are to be desired.

As the careful housewife has pride in the snowy whiteness of

her table linen, as much or more ought we to have in our preparations for the table of the Lord. No spot nor stain should appear on the linen; well ironed, and in graceful folds, it should attract and please the most critical. The deacons, or others whose charge it is to keep the service, should have thought and love in their labor, and the silver or glasses should reflect in their shining surface the diligent, careful hand. Water should be the purest obtainable, and in those country districts, where of necessity the supply must be obtained from streams, care should be taken that no foreign substances are present, to offend the sensitive. There would not, in my opinion, be too much care expended if the water were filtered, or at least left to settle, and then poured off before being brought to the table, that it may be reasonably pure. Who, in our country districts, has not been obliged to drink water that was offensive to sight and taste, the mind thereby being distracted from the object of the symbol taken? The bread should be sweet and white, and while reasonable allowance should be made for lack of success in baking, it seems to me that good, wholesome bread could nearly always be obtained. Dark crusts should be removed, so that the pieces when broken shall be uniform in color and size.

I may be thought by some to be over particular in this matter, but you will agree with me, will you not, that there may be a great deal of difference in the look of your own table as to the preparation of the food? And when you have company, in particular, your nicest linens and tableware are brought out, and you spend a little more time in the slicing of the bread, and in the arrangement of the accessories on the table. And is it not commendable in you, showing a degree of pride and self-respect that cannot but assist in bringing the respect of others? Then, if that be true of your own table, ought it not also to be true of this sacred table?

The ones who officiate at the board should do so with humble dignity, acting with precision and unity of movement, so that, all eyes being centered upon them, they may proceed without manifest embarrassment to perform their duties. Certain rules generally observed in the passing of the sacrament have come to be law, and these are based upon the idea of uniformity, perhaps, more than upon any other inherent reason—such as, for instance, that the



deacon, or other officer passing the cup, shall carry it in his right hand, and that the communicant shall receive it in like manner; and these and other rules, not necessary to mention, are for the good order of the congregation. In addition to these things, the Saints owe a duty to each other that they should studiously discharge—that is to be so clean and sweet that their presence at the Holy Supper shall not offend any.

We should bear in mind this fact: that there are persons who inherit, or who have acquired by refined living, very sensitive, and by some perhaps thought to be over-refined, dispositions, which is no reproach to them, and which we are in duty bound to consider. There are many persons who cannot, without the exercise of will, drink after another. It is, in my opinion, one of the strongest arguments in favor of the word of wisdom, that it is utterly repulsive to some that those who are known to be users of tobacco and liquors shall drink from the cup in advance of them. If those who offend in committing sins against others are debarred from the privilege of the sacrament, will it not follow logically that those whose very presence and participation, not some past act, offend, shall some day be forbidden? It seems to me that this may reasonably be anticipated, as the Church moves to that higher plane that we hope to see it occupy. This much, however, I think may be taken as correct and proper doctrine, without qualification: that no one who uses tobacco or liquor should be permitted to officiate at the table.

I would not advocate these ideas to the extent that we should become over delicate and sensitive. I read once of an ingenious man who had invented a cup for communion which had a mouth-piece containing a valve, which admitted one swallow of wine, so that each one partaking took all the wine that his lips had touched; and this was advertised as an inducement, I suppose, to the refined ladies of the church to attend this service, without the fear of being shocked in their sensitive feelings. I think that this extreme might be excused in congregations such as one might expect to see in the world, where the use of tobacco is not thought to be wrong; but I am happy to say that I see very few in the congregations of the Saints whom I would hesitate to drink after.

Another matter, rather more delicate, but which I think

ought to be mentioned, concerns the mothers and the babies. I say, bless the babies, for they are the sweetest of all creation, and I love their dewey lips; but, you know, all people do not feel that way. An infant does not know how to drink, and until it has learned properly, the cup ought to be withheld from it. As the water comes to you, do not hold it so that the baby will be tempted and reach out its hands for it, but drink and pass it on to your neighbor, if possible unobserved. If the baby is thirsty, give it a drink from the cup which the deacon has provided for that purpose. Due care should also be exercised with the children who have passed the period of babyhood. The careful mother will see that they have not been eating cake, just before the cup is passed, so that their lips may be free from particles. As soon as the child can to any extent understand the nature of the ordinance, it should know that this water is not to be considered as something to quench the thirst. At eight years of age, of course, the child should be baptized, at which period it will be able to comprehend all that it is required to know of the proper observance of this rite.

With these simple and reasonable rules observed, all ought to eat and drink readily and with pleasure, their minds upon the thought that for the occasion this is His flesh and blood symbolized to us. This idea, I think, should prevail to the extent that no person, child or adult, would presume to take a cup from the sacrament table to drink. I hold firmly to the idea of the sacred character of these emblems and of these vessels. I think more of their purpose and of what they really represent, than of what they really are. I do not eat and drink now, as I eat and drink the food for my body. Instinctively, almost, I think of the vessels of the temples of old, and of the penalty that came to those who presumed to use them sacrilegiously; and however much or little significance this may have, I am sure that the unforbidden handling of the vessels by those not authorized cheapens and lowers the ordinance. I think that bishops should have a pail or pitcher of water convenient, with a cup that is different from the sacrament goblets, that it may be distinguished and known by the children, so that those who need may drink; but if children are trained properly, they will not be asking for a drink unless they are ill and feverish.

I have seen the remainder of the sacrament distributed, at the close of the meeting on fast day, to hungry children; but this ought not to be, for the reason that I have mentioned. Neither ought it to be thrown out upon the ground, or fed to animals. The remainder of the bread, after the meeting is over, should be taken care of by one in charge, and taken home and there used, away from the surroundings that go to make its sacred character.

We love to see the deacons in the performance of this duty of passing these sacred emblems to the Saints. It is a great privilege that you enjoy, and one that you should delight in and honor. You ought to be grave and thoughtful, not light-minded and frivolous in this duty, and you should be good boys, so that you will be worthy to officiate.

And you elders and priests who sit in charge of this board, and who break this bread and pour this water, you should be men of wisdom and discretion, and have inspiration in your duty, for it is not a mere mechanical form. You occupy this position on the call of the bishop, and you represent him here. You should be able to direct the deacons in the technical points of their duties, that their work may be harmonious and in order. Under the direction of the bishop it may, if the occasion demand, be necessary for you to execute the right of the Church to withhold the sacrament from non-members and those unworthy; this to be done in all kindness and charity, that none shall feel that they are not welcome to be with us, even if they are denied this high privilege of the Church of Christ. You should be men whom the congregation will look upon with confidence, as to your integrity and good desires, even if you do have some of the minor weaknesses of the flesh. Upon you, perhaps with more force than upon any other, falls this sacred injunction, "Be ye clean that bear the vessels of the Lord."

I feel that we should sense these things more deeply than we do. We should study them and reflect upon them, so that, by a knowledge of their benefits, we may have spiritual growth.

I believe that if, as a congregation, we sat at this table entirely and fully worthy—I don't mean perfect, but right in heart and condition of mind, so that if the Lord were present he could not say, "There is one here who shall betray me," or one here



who is unrepentant, or unforgiving, or one here who is unclean—that we would be in a position to drink deeper of the spiritual fountains. Our souls would be quickened by the divine fire, and the gifts and graces of the gospel would be ours to enjoy.

POCATELLO, IDAHO.

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## The Worth of a Boy.

BY ARTHUR WELLING, SUPERINTENDENT OF THE LUND SCHOOL FOR  
BOYS.

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What a boy is worth the Father knows. But I remember that when the Good Shepherd lost one of his flock, he left the others and went in search of it, rejoicing more over its recovery than over the ninety and nine which went not astray. Not that it was worth more than they; but that only in the safety of all are the purposes of a loving father vindicated. And so I think the answer is that the boy, whether good or wayward, is worth saving, no matter what the cost—from sin, if possible, in spite of it, if necessary.

How can you get the full value out of him? I wish I knew! Were I in possession of the single gift of always inspiring a boy to his best and noblest effort, I should feel myself the most favored of men.

Appealing again to the Great Teacher, "Be ye not overcome by evil, but overcome evil with good." It is easier and better to form than to reform. Have the wisdom and the patience to keep in touch with the boy's ever-shifting viewpoint and ideals. You cannot, and perhaps should not, shield him from all temptation; let the effort rather be to prepare him to overcome it. Teach him "the strength of being clean," and that it pays to work hard, play fair and speak the truth. Give him a square deal, a little encouragement and something to do: a book that is fit to read, an ideal that is fit to follow, a game that is fit to play, and a task in the performance of which he can take pride, and he will respond with all there is in him.

MURRAY, UTAH.

# Hieroglyphics Near Benjamin, Utah.

*(Photographs by Leo Hafen, of Hafen and Olsen, Provo, Utah.)*

BY C. C. MAYNARD.

The ancient Lake Bonneville, which has been segregated into Great Salt Lake and Utah Lake, has been a beating, throbbing,



No. 1.

pulsating force in the making of Utah's topography, more particularly in the central section of the state. On its different shore lines, no doubt, a great and very ancient civilization has flourished and perished from the face of the earth.

It is believed by some that the writings and picture drawings found near Utah lake, and in other parts of Utah, Idaho, Mexico, and Central

America, antedate the Pyramids, or the earliest evidences of civilization on the banks of the Nile and the Euphrates.

At the southern end of Utah lake are to be found excellent evidences of a community of people who inhabited there, as I believe, centuries before the discovery of America. Their ancestors may have had some relationship with the Orient. It is not my purpose, however, to hazard any new opinion, nor to speculate on any theme relating to the origin or history of this ancient race. No Champollion has been found to interpret these writings, so the meaning of these curious pictures and drawings is securely locked in oblivion, to come forth, perhaps, at a later day.

The rocks on which the ancient writings are found appear to have been selected with scrupulous care, since they withstand the "teeth of the atmosphere" better than the more porous, contiguous rocks.

The characters represented seem to come under the following four divisions: pictorial, symbolical, ideographic and phonetic. By noticing pictures numbered 2, 3, 6, and 11 consecutively, it is shown briefly what I mean by the different classifications.

The writings of these prehistoric people typify an active,



No. 2.

energetic race, and many of the illustrations doubtless accentuate several of the characteristics of the animals of the time.

Other engravings show individuals with ornaments in their ears, a rude crown above their heads, and the semblance of a sceptre, or a "big stick," being carried in the hand. Dancing, jumping, striking and the attacking of dreadful antagonists, are given in detail in some rock features. The writings appear to have been produced with some pointed instrument, possibly a stone. The indentations, formed possibly by hammering, as with a gold beater, are very shallow, not more than one-eighth of an inch

deep, all being nearly uniform in width. Some of the figures are two and one-half and three feet in length, although most of them



No. 3.

are very much smaller. It is evident that the activities of these primitive people found expression in these hieroglyphics; this being



No. 4.



the case, they were doubtless a warlike race, obtaining their food by the chase.

There must have been many reasons, unknown to us, why this



No. 5.

race clung so tenaciously to their island homes, but it is obvious to any one who is familiar with the geology of this section of Utah that the people were a part of a racial chain, extending from the straight of Magellan to the Bering strait. On the north of the Salt lake and in Idaho, near Pocatello, are excellent specimens of rock-pictures in a splendid

state of preservation. But this plot of land alone, near Utah lake, harbors enough of the weird and strange to awaken wide speculation. It is difficult on beholding it to prevent oneself from departing into the realms of romance. It presents a magnificent panorama. The visitor feels keenly its scenic beauty, while in imagination he is linked, as it were, to the past.



No. 6.

The accompanying pictures, taken specially for the ERA by Leo Hafen, of Hafen & Olsen, photographers, Provo, Utah, may assist the reader to form a clearer idea of the ancient writings:

No. 1, a fan-like figure with a representation of an animal, resembling a creature between a human and a bird.

No. 2 is in the most perfect state of preservation. It appears to show some of the sports engaged in, doubtless looking to the development of the physical child. In front of the boyish figure are two mountain goats, at which the youthful Nimrod is casting a spear or javelin. Near him are two senior companions,



No. 7.

who appear to be giving instructions. Two angles of the rock are shown—the darker side contains the outlines of a woman or girl walking rapidly. One imagines some artistic taste in the author, for the drapery appears to be affected by the wind.

No. 3 appears to be largely symbols, but like nearly all of the many other dozens of engraved rocks found hereabouts, it contains outlines of human beings. These rock-writings doubtless illustrate meritorious events in the lives of these ancient people who lived and perished on the upper shore-line of

Lake Bonneville. The reader, however, must fancy whatever may appear to him as the best solution to these puzzling characters.

No. 4 possesses a similar grouping to number three, yet may express a different meaning. For one thing, a crown is above the head, and in the right hand appears a crude emblem that might be taken as a sceptre.

No. 5 is the only perpendicular rock, and contains several cracks or fissures. But these have left the engravings untouched,



No. 8.



No. 10.



which might go to prove that these writings are of more recent date than the others.

No. 6 appears to be a conglomeration of scratches, but careful observation reveals many features extremely interesting. Near the center is a figure about three feet long, which conforms rudely with a human body, except the head, which appears to resemble a grainer's comb. Diagonally across the body is the rude design of a sword or wand, which may indicate a religious insignia, or some political authority. At the left are some of the



No. 9.

best instances of ideographs, expressing one knows not what, though one figure suggests an hour glass.

No. 7. The extended hand, more than life-size, suggests a benediction that may have been pronounced upon the heads of his defenders by the great Sachem. The engraving is imperfect, as it represents five fingers and a rudimentary thumb.

No. 8 is left for the reader's own interpretation.

No. 9. From this view, some idea may be obtained of the scattered condition of these fragmentary, volcanic rocks, bearing the inscriptions from which the photographs were taken. At the



east and north is Utah lake, and looking in that direction lies the Wasatch range, with Mt. Timpanogas to the left, with a mantle of snow on its upper half, partially hidden by cumulous clouds. This mountain has become immortalized by the brush of the artist, John Hafen, of Springville, once the home also of the noted sculptor, Dallin. This mountain, as well as Mt. Nebo and others, is pointed out to tourists *enroute* for Denver. Provo lies at its base, a distance of twenty miles. From this spot may be seen thirteen towns and cities, forming a crescent of settlements so interesting and beautiful that it cannot be fully appreciated until one has had a real view for himself. It is impossible to stand on such a place and not feel that it is one of the most inspirational spots to be found from ocean to ocean. Below the upper ter-



No 11

aces of the old lake are two other shore lines, each of which it may have taken many centuries to produce. When the lake reached the upper shore line, the chain of mountains locally known as West mountains, was broken up into marine islands; and upon these, inhabitants were conveniently located for obtaining food, making their ingress and egress over the West mountain crests, thus gaining the main land to the south, near the location of Santaquin. The mountains to the northeast, shown in the picture, are over eleven thousand feet above sea level, while the lake is nearly five thousand.

No. 10 consists of symbols which, no doubt, involved considerable time and patience to produce.

No. 11 has characters with some resemblance to Egyptian writings, found on obelisks and marble columns along the Nile valley.

No. 12 seems to portray some individuals in high glee; perchance they are indulging in revelries celebrating some important victory over their enemies.

The writings found upon these rocks resemble very closely those of the cliff dwellers, to be seen in different parts of Utah and Colorado.

The race who wrote upon these rocks may have been the progenitors of the cliff dwellers. The Indian tribes now living are ignorant of the significance of these hieroglyphics, and can give no reason for their existence. The writers may have been contemporaneous with the mound builders, or with the civilization that built the buried city of Copan, in Yucatan.

Should any visitor become interested in these strange records of an ancient people, any school boy in the village will be glad to direct him to where they may be seen. All strangers will be kindly treated by the villagers, and helped in their efforts to make



No. 12.

themselves fully acquainted with every phase of scenic beauty to be found in the vicinity of Benjamin, Utah county, Utah. I believe the location is worth preserving, and that the Utah Representative in Congress should have it placed under reservation for the benefit of posterity.

MATTHEWS, INDIANA.

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## Looking Back.

*(For the Improvement Era.)*

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I walked adown the village street, so dear to youth's light heart—  
It nestles where the Wasatch hills in wide curves fall apart.

I saw the sun, a golden ball, in splendor set again,  
Where that low line of barren hills cut off the Black Rock plain.

As when a child I watched the clouds in soft, voluptuous fold,  
Their misty curtains slowly draw, of amber, rose and gold.

Eastward, a snow-crowned kingly king, Mount Belnap's peaks are seen,  
His foot-hills rising row on row, with lines of darkening green.

Lake Proffer in the monarch's arms, like heart of woman won,  
Surrounded by a thousand charms, lies hidden from the sun.

I sought the spring by Jackson's place, across the Beaver bridge  
That spans that clear and tranquil stream, so near the southern ridge.

And where we two had strolled, I passed, forgotten and alone;  
And by the spring beyond the bridge, paused by the arch of stone

Where we two sat and watched the flow and softly bubbling sand—  
We knew not over life and hope, fate held relentless hand.

And as night's shadows closed about, by longing sadness led,  
I sought thy lonely grave, and stood where you rest with the dead.

Alas! how fleeting human lives! Down fell the bitter tears,  
And memory clasped our hands again, across the gulf of years.

But morning light dispels the gloom, warm love hath dried my tears;  
Unbounded faith in God has laid the ghost of other years.

ELLEN LEE SANDERS.

PROVO, UTAH.



## Malerstuen.

BY NEPHI ANDERSON, AUTHOR OF "ADDED UPON," "THE CASTLE BUILDER," "DAUGHTER OF THE NORTH," ETC.

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### I.

Have you ever speculated on why you made your entrance into this world at the particular time and place that you did? Why did you come now instead of in the time of Constantine, or Paul, or David, or Methuselah? And why did you make your entrance at London or at Salt Lake City, rather than at Cape Town, or Sidney, or Rio de Janeiro? And then consider, a little more in detail, the environment into which you came. Why were you born in a farmhouse instead of a city mansion, for instance? Why were your parents poor instead of rich, or the opposite?

I shall not attempt to answer these questions for you in any degree of definiteness, but I do think that this coming to earth is the result of a chain of sequential events, reaching away back into past worlds. There is no chance in nature. He who "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the



bounds of their habitations"—He surely sees that the coming of his children to this earth is done according to law and order.

Our arrival here is usually heralded with joy and rejoicing. When our Elder Brother made his advent as a babe in Bethlehem, he was announced by a star, and a multitude of angels sang praise to God in celebration of the event; and thus we also receive the quieter welcome of glad parents and pleased brothers and sisters.

But what of our departure from that pre-existent home? Was there the sorrow "up there" at parting as there is down here? or did we have more knowledge then, seeing more of the end from the beginning? We read that at one time, when this earth was being prepared for us, "the morning stars sang together, and all the sons of God shouted for joy;" and this seems to infer that the veil which hung before our eyes was not so impenetrable as that which now separates us from the life beyond the grave. I can well imagine that when the Firstborn came to part from his Parents and kindred to perform his earthly mission, a chorus of the heavenly host sang a parting hymn, and the occasion was made a time of solemn rejoicing. We also were in that first estate. We also had parents and friends grown dear to us by time-immeasured association. Though infinitely less than our Elder Brother, who became our Lord and Savior, might not we also have been sent forth with some demonstration of Godspeed and farewells until we should meet again?

## II.

I thought of these things—and a great many more—as I sat on the ruins of a stone wall, that warm July afternoon, and looked at Malerstuen. I had left President Heber J. Grant and party at Stockholm the day before—July 4, 1906—and had hastened on in advance to Norway and to Christiania, that I might have more time to visit my native country and city, and Malerstuen, the house where I was born. I had hurried from the city out to Vestre Aker on the electric cars, and from the end of the line, I had walked some distance out into the country. Not having been quite sure of my way, I had asked a farmer, who was cutting grass by the roadside, if he could direct me to Malerstuen.

"Yes," he had said without hesitation, "go down this way

for fifteen or twenty minutes, and you'll see it on the left side of the road."

Malerstuen had been built for over fifty years, and I was gratified to learn that it was still known by its original name.

I found the house readily. It stood on a rising knoll, a few rods back from the road. It was a small, plain, wooden structure. The tiles on the roof and the boarding on the sides were nearly the same color of rusty red, the corners, cornice and porch being painted white. The rock foundation was still intact and solid. A stone wall had extended along in front of the house, but now only a remnant was to be seen. Our neighbors of forty years ago used to say—so I have been told—that the devils sat thick on this wall while the "Mormons" held services within the house. Perhaps this accounted for the decay of the wall and the preservation of the dwelling. On one side of the house stood some tall lilac bushes, and out beyond them in the distance, could be seen patches of gleaming water. Christiania fjord lies in that direction, and down in the lowest parts of the depression between the rounded green hills shone the water of the fjord. Fields surrounded the house on every side, and out away from the city they stretched to the hills. These gradually rose, pine-clad to the summits, where, in the openings among the trees, stood the rustic hotels overlooking the fjord, the cities, the villas, the farm houses and Malerstuen.

So this is the spot on which I first stepped when I came to this world! And could there be a more beautiful place upon which to alight? True, I came in the winter, when all this beauty of field and hill and fjord lay under a cover of snow; but by the time I was old enough to observe, many snows had come and gone, and many a time the land had been decked with grass and flowers, and the long Norwegian days had distilled their beauty into my soul. The winter evenings may have been long and cold, but all that comes to me of them are faint remembrances of wonderful Norwegian fairy tales told to the children by my father.

Here my infant feet had trod. This earth they had first pressed. Here I had played while the wonders and beauty of my new home had unfolded to me. I had experienced some fears of the disillusion that a return to one's native place often brings,

but I was happily disappointed. I wanted to lie on the green grass and look up into the blue sky, and dream away the day. I sat down on the steps of the porch in a reverent mood, and my soul was flooded with a divine peace. The sky was fair; the air was cool and sweet; a bird chirped from the lilac bushes: I was in love with Malerstuen. The years turned back to the time when heaven lay about me in my infancy; for, as Wordsworth says:

Our birth is but a sleep and a forgetting:  
 The Soul that rises with us, our life's star,  
 Hath had elsewhere its setting,  
 And cometh from afar:  
 Not in entire forgetfulness,  
 And not in utter nakedness,  
 But trailing clouds of glory do we come  
 From God, who is our home.

And a reflection of that glory was about me, and the man perceived that it had not altogether died away, nor faded "into light of common day."

I went into the house, and was kindly received by the old lady who lived there. She became interested in me, not so much, I fancy, because I had been born in the house, but because I was from America. She had a son in that goodly land who had not forgotten his mother. I saw the big room where the early Saints used to meet for service, and noticed the big joists across the ceiling. With my kodak I took some views, and when the old lady learned that she was in the picture, she exclaimed:

"Good! Now I, also, shall go to America."

### III.

Many of the Saints who joined the Church in early days in Christiania will remember Malerstuen. Its first owner was one Andreas Rasmussen, a painter. The word "painter" in Norwegian is *maler*, and the house or cottage *stue*; therefore, Malerstuen means the house of the painter. My father, Christian Anderson, while yet a young man, learned his trade from Painter Rasmussen, who joined the Church and came to Utah. My father was baptized in 1857, and, with his young wife, moved into Malerstuen. Thus the name of the humble cottage was perpetuated.

Maler Anderson was soon appointed president of the Aker's branch of the Church, and meetings were held in his home. This created much stir in the neighborhood, and priests of the state church, and officers of the law, made not a little trouble for the Saints. But the work went on, and many honest souls heard the restored gospel for the first time within the painter's cottage. Among the clearest of my childhood recollections, is that of my father's deep, rich voice when he became eloquent in his preaching.

In the fall of 1860 he was called on a mission. Leaving his wife and babies, he started northward without purse or scrip, into the snow-bound mountains of Norway. On this trip he reached Trondhjem on the north coast. He walked most of the way, a distance of nearly three hundred miles, and then trudged the long way back again. Two years later he was again sent on a mission to the upper valleys of his native country. This time he spent eight days in prison for preaching and performing some of the ordinances of the gospel. He was not very rich in worldly goods in those days, and he could leave his family very little save his blessing. The winters were long and severe. Though the walls of Malerstuen popped with cold, and the fare of its inmates was meager at times, yet there abode with them the peace which comes from a sense of duty well done. The years, with their suns and their snows have gone since then, but Malerstuen still stands, rich in the memory of events, which, I hope, have added a grain of good to the world.

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### Tranquility.

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What breaks the shaft of a great ocean liner is not the work it does in driving the ship forward through the sea, but the tremendous speed at which it is driven when the waves lift the stern into the air and it is doing no work whatever. It is so with the most perfect of all machines—the human body. It is not work that wears us out, or suddenly snaps the cord, but rather it is the extra strain we put upon the machine by the waves of passion and folly that sweep over us. We have noticed that those who live long and happily are those who have lived tranquilly, and circumscribed their desires within due bounds.—*Farm Journal*.



# The Crown of Individuality.\*

BY WILLIAM GEORGE JORDAN.

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## XVII.—The Dark Valley of Prosperity.

The great test of individual character is not struggle but attainment; not failure but success; not adversity but prosperity. When nature wants to put a man through the third degree, she places near him his laurel wreaths of victory; she megaphones to him the world's plaudits of success; she parades stacks of newspaper clippings and magazine articles with his portraits; she clinks his money-bags in his ears, and she tells him confidentially of the world-changing power of his influence. She smiles on him kindly and murmurs, "Poor fellow, is he able to stand it?" Then she sends him for his test through—the dark valley of prosperity.

Few pass through it immune; few acquire no perversion of mind; few escape fractures of ideals or new dents in character. But when one, through it all, remains just as good and simple and loveable as when he began the trip, remains kindly, sincere, strong, sympathetic and unspoiled, Nature is glad indeed to admit she has found—a real man, a big man, a great man.

.It is called the dark valley of prosperity, because it so often dims the vision to the finer realities of life. In the early stages, in the dimness, they cannot see their old friends as they pass. There comes a peculiarity of the extensor muscle which prevents them extending the hand to some one no longer necessary to them. They acquire a form of memory impairment which prevents them

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\* From *The Crown of Individuality*. Copyright, 1909, by Fleming H. Revell Company.

remembering past favors and debts of gratitude due to those who stood beside them in their hours of need. They do not notice their sudden and increasing chest expansion. They find that their hats are continuously growing too small for them in a singular manner.

In the dark valley, their dearest hopes and their high ideals often slip away—into the silence. For them are substituted avarice and ambition, dressed in a livery of gold, and the individual may near-sightedly mistake them for higher good. In the shadows, conscience, the eye of the soul, becomes, too often, dulled so that it cannot see the distinctions between genuine honor and a dishonor their lawyers inform them is technically legal. They fail, often, in their morally fading vision, to see the difference between right and wrong, between justice and the injustice of misused power. These are but samples of dangers that menace all, but which some overcome.

Sometimes they grope along the way, unconscious of the great price that they are paying. Suddenly they may realize, under a burst of temporary sunlight in the valley, that they have somehow, somewhere lost love, sympathy, trust, confidence, sweetness of nature or something else that has been—dearest in the world to them. It has dropped away in the darkness like a locket from an unguarded chain, and they may—never find it again.

It is sheer cant that would throw wealth, fame, prosperity and success into a moral dust-heap as vanities of the world. We all want them. Those who take a high moral pose against them are either envious or are elbowing their way to get front Pharisee seats in the temple of virtue. These things are not evil in themselves. They are great powers for good, but they are not—life's greatest. They are less than the real joys, like love, that—no money can buy. Their wrong is when acquired by a sacrifice of truth, honor, justice or the real virtues of life, or when they are misused or consecrated to the selfish side of living. Their danger is in the corrupting effect the individual can hardly ever keep them from having on him.

Poverty, struggle, failure and adversity are not in themselves passports to saintship—though they have given moral strength and sweetness to thousands. They have their own hard, bitter

temptations to meet face to face. Theirs is far from an easy fight—the daily hand to hand battle with fate. But their temptations are usually direct, bold, clearly defined and their joys require so little. The tempting tests of prosperity come in subtle phases, gilded, perfumed, masking in deceptive guise.

Poverty knows the word “stealing;” wealth may think it “financeering.” Poverty knows “envy of another’s possessions;” wealth may assume taking a manufacturing plant as “a good business deal.” It may then even, by some strange sophistry, justify itself by declaring they will do better for the people. Poverty knows hunger for bread; wealth may hunger for the money of the bread-earner. Poverty usually sees evil in its aggressive, hardest phases. Prosperity may find it hidden and unsuspected, like Cleopatra’s asp in a bouquet of flowers. “For one who can stand prosperity,” says Carlyle, “one hundred can stand adversity.”

A very slight drop of the acid of prosperity will begin the revelation of character of the man—be he not big enough to be simple. The slightest elevation in position, the least new good fortune, some temporary elation, may reveal it. Have you ever noticed the man who has made a bit of a success in the city, and returns for a week to his native village? He says he has come back to see the folks but it is really to have the folks see him. He enjoys the envy he excites in those who have not, like him—lived in the city. He wants to get sunburned in the warmth and fervor of their admiration. He stretches at length in his tilted chair, locks his thumbs behind the armholes of his waistcoat and plays a flute solo of vanity on his breast-bone, using the buttons as stops manipulated by his fingers.

He occupies the centre of the stage every minute with his monologue. There is a touch of swagger in his walk, an irritating undertone of tolerance and patronage in his speech, and that loud voice we involuntarily use with the deaf. He is his own Boswell and his own Gabriel. It is, perhaps, only a harmless brand of vanity, but it shows he is getting near to the entrance of—the dark valley. When a big, simple man of *real* fame comes back, the story of what *he* has done—usually leaks out incidentally; it is not exploded like a bomb.

The author of a successful book may have won his honors

because he wrote with serious purpose. His message was supreme—fee for delivery, secondary. But he may be attacked by the vertigo of money-making and forget everything else. Inspired by his publisher, he may galvanize an old earlier book of his youth, and rush through a hasty new one to have it in print before the wave of his sudden fame has died on the shores of forgetfulness. He talks less now of art and more of mart. The new book may fail because he fell into the pitfall of commercialism in—the dark valley of prosperity.

Successful artists and illustrators, in many instances do not follow up the first successes that won them fame. They slur over their work; they stand still or they degenerate. They accentuate the superficial in their style and care little for the strength that once was vital. They repeat the same characters, merely in slightly changed positions, like a cheap stock-company with a small cast and a meagre ward robe—playing in repertoire. These men often say, if one ventures to speak that kindly word of protest we should always give to the needy: "Oh, what difference does it make—it pays all right." They should find some good Samaritan to drag them from the dark valley of prosperity and put them back again in the sunlight of struggle and the inspiration of adversity.

The business man who began in a small way and suddenly finds fortune emptying cornucopias of gold into his lap may find it hard to keep his feet and not to lose his head. The demon of greed may transform him—he wants more. He is like the farmer who desired only the land that adjoined his farm—each addition increased the field of desire; the more he had, the more he wanted. Then may come a million owning a man, not the man a million. To accumulate more, he may defy laws, bribe legislatures and buy judges. Like a modern Joshua, he seeks to command—the sun of justice to stand still. He chloroforms his business conscience until it sleeps so soundly that an earthquake would not jostle it.

Wealth often makes men who started in bravely with high ideals and normal health, become cold, heartless, selfish and uncharitable as they walk through the dark valley of prosperity. They often become arrogant and have a tendency to expect argument to close when they speak. They seem to have a corner on



judgment, as if their eye alone saw the sun of truth, their wisdom alone plumbed the depths of great questions. The abnormal pressure of business often forces them into pleasures of which they count not the cost nor the character. They are often too busy to take stock of the goods of their souls. The culture of the higher affections and sentiments is often killed. The very intensity of their work or their play produces a yawning, yearning ennui hard to overcome.

Trifles affect them strangely; they grow irritated, impatient, irrational at finding even a crumpled rose-leaf in the golden couch of their insomnia. They become more and more suspicious, and hardly know whom to trust. They fear every one is paving the way for some deal, stealthily seeking to gain their influence or to subtract something from the useless pile of their surplus wealth. They can have but few trusted, genuine friends of the mind, heart and soul. Great wealth, like genius, isolates man from his fellows in the—closest harmonies of life.


Let us live so gladly and glowingly in the sunlight of real simple love, that means our great all; with faith in those few around us that girdle our whole world, realizing the sweetness of honest, true friendships that so inspire; happy in the noble round of loyalty, consecrating today's duties to usher in a finer tomorrow; so living in the joy of our simple life on the purer lines of unselfishness, realness that—we shall be glad the trials, tests and temptations of the dark valley have actually snubbed us as too unimportant to notice.

If called upon to the burdens of the greater responsibility let us bear them bravely at our best, and let nothing rob us of simplicity, sweetness, strength, sympathy and all that is sterling. The greatest men and women are ever the simplest. There are thousands who bear their great burdens of fame, success, power and prosperity, or wealth, and who remain happy as of old and little, if any, spoiled by it all. They must truly be rare characters, of fine resources of thought, heart, nature and soul, who can retain the crown of their individuality after a journey through—the dark valley of prosperity.


(THE END.)



## THOUGHTS BY A SEA-MARSH.




Bitter this spread of water near the coast,  
Where wild and rank the sodden rushes grow;  
Black are the reflects in the pool below;  
And still the heron keeps his lonely post.  
Or drifts across the rushes like a ghost.  
All wan and chill the vapors gather slow,  
While Jack-o-lantern hovers to and fro,  
As thru the night loud croak the slimy host.



Let not my heart be as this stagnant marsh  
To generate a false, misguiding flame;  
Let me not dupe of dull inaction be;  
Nor find life's waters acrid grown and harsh;  
Be mine, instead of this quiescent shame.  
The flash and moaning of a boundless  
Sea

ALFRED LAMBOURNE



# The Loyalty of Brigham Young.

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An Open Letter to Lieut. Hobson,

*Whose gallant service in the sinking of the "Merrimac" largely  
contributed to the victory of the American Navy.*

BY DR. SEYMOUR B. YOUNG, OF THE FIRST COUNCIL OF SEVENTY.

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The statement of some thoughtless person, published in a prominent periodical, was called to my attention recently in regard to the loyalty of President Brigham Young, of the "Mormon" Church, to our government. The rabid statement, as I now recall it, was from a lady by the name of Owen:

Brigham Young was always a traitor to the general government, and lived and died a traitor.

When this language, Lieut. Hobson, was brought to your attention, I am informed you made this reply:

If it can be satisfactorily proven that Brigham Young was a traitor to our government, I, too, would object to having his monument and statue engraved on any piece of silver service belonging to the battleship *Utah*.

I was pleased to read this statement, for in it I thought I could recognize the sentiment that if it could be shown that Brigham Young was loyal to our country, you would be equally willing to defend Utah's rights, and have his monument or statue engraved on the silver service of the battleship *Utah*.

Brigham Young, pioneer of the great West, prepared a highway which led to the settlement and building of a mighty western empire, for, Salt Lake City, of his founding, soon became the

Mecca of western emigrants, seeking not only the precious metals of the hills and mountains, but homes to locate upon the virgin soil, not only in Utah, but on territory in the states of Idaho, Nevada, Wyoming, Arizona, New Mexico and California; proving, indeed, that he was the founder of a great empire.

My memory goes back to 1846, when Brigham Young with his followers, numbering some fifteen thousand souls, left their beautiful city of Nauvoo, because of persecution from their neighbors in Illinois and Missouri, crossed the Mississippi river, and wended their way westward over the then uninhabited territory of Iowa. At the end of a journey of three hundred and fifty miles, the vanguard with Brigham Young arrived at Council Bluffs, a place of renown as its name implies, where the Indians were in the habit of gathering in the council of their nations. From their city of exodus, (Nauvoo) were scattered along this trail of emigrating "Mormons," these companies of emigrants, small and large. At Garden Grove, some sixty miles west of Nauvoo, a small town was located, a place for halting and rest for the later companies. Mount Pisgah, for the same purpose, was established, this latter town being about one hundred and fifty miles west from Nauvoo.

Oregon, at that time, was in the possession of the United states, and President Polk had recommended to Congress that stockade forts be built along the overland route to that distant part, as a protection to emigrants. In anticipation of a law being passed to this effect, the Saints endeavored to secure the work of building the forts. They knew they could do the work as well and as cheaply as any others, as they expected to travel some distance in that direction. Besides, the means to be earned by such work would greatly aid in supporting them; and the fact of their being in the employ of the government might serve as a guaranty of their good faith and their protection.

In alluding to this in a circular issued by the High Council at Nauvoo, by the direction of President Brigham Young, January 20, 1846, it was stated that,

Should hostilities arise between the government of the United States and other powers, in relation to the right of possessing the territory of Oregon, we are on hand to sustain the United States government to



that country. It is geographically ours; and of right no foreign power should hold dominion there; and if our services are required to prevent it, those services will be cheerfully rendered according to our ability.

President Young also wrote to Elder J. C. Little, who was presiding over the Saints in the New England States, on the 26th of January, 1846, as follows:

If our government should offer facilities for emigrating to the western coast, embrace those facilities if possible. As a wise and faithful man, take every honorable advantage of the times you can. Be thou a savior and a deliverer of the people, and let virtue, integrity and truth be your motto, salvation and glory the prize for which you contend.

Elder Little remained at Washington several days, awaiting definite instructions in regard to the matter, and in the meantime addressed an appeal to the president, setting forth some of the grievances of the Saints, alluding to their intention to journey westward and testifying to their loyalty.

Afterwards, Elder Little had an interview with the president, who informed him that he had read the petition with interest, and that his people should be protected as good citizens, which he believed them to be.

Before leaving, however, the elder learned, by a subsequent interview, that the design of the president had been changed, and that five hundred men would be called for as U. S. volunteers, to join General Taylor in Mexico. He also learned that the president had instructed the secretary of war to make out dispatches to Colonel Kearney, commander of the army of the West, relative to the contemplated "Mormon" Battalion.

From the time the Saints first concluded to leave Nauvoo in order to secure freedom from persecution, rumors and speculations were rife as to their probable destination. It was confidently asserted by many persons in authority that the government would interfere to prevent them if they attempted to journey west to the Rocky mountains. Governor Ford, in writing to Sheriff Backenstos, as early as December 29, 1845, expressed the belief that the government would prevent their removal, as they would be likely to "join the British." Soon afterwards Amos Kendall, ex-postmaster general, who claimed to be familiar with the plans

of the president and cabinet, also informed Elder Samuel Brannan that such was the intention. They were to be prevented upon the plea that it was contrary to law for an armed force from the United States to invade the dominion of another government. Of course, the Saints did not propose to go as a hostile force, but as peaceable citizens seeking a home. They had, however, suffered so much in the past without cause, that this new threat was regarded with apprehension. Letters were therefore written from Nauvoo to Hon. Stephen A. Douglas and several other members of Congress to secure their influence in favor of the "Mormon" people. Efforts were also made by the authorities of the Church to obtain government patronage while journeying westward, with a view to securing protection from persecution, as well as a means of subsistence.

The following letter explains itself:

SIR—It is understood that there is a large body of "Mormons" who are desirous of emigrating to California, for the purpose of settling in that country, and I have, therefore, to direct that you will proceed to their camps and endeavor to raise from among them five companies of volunteers to join me in my expedition to that country, each company to consist of any number between seventy-three and one hundred and nine; the officers of each company will be a captain, first lieutenant and second lieutenant, who will be elected by the privates and subject to your approval, and the captains then to appoint the non-commissioned officers, also subject to your approval. The companies, upon being organized thus, will be mustered by you into the service of the United States, and from that day will commence to receive the pay, rations and other allowances given to the other infantry volunteers, each according to his rank. You will, upon mustering into service the fifth company, be considered as having the rank, pay and emoluments of a lieutenant-colonel of infantry, and are authorized to appoint an adjutant, sergeant-major and quartermaster sergeant for the battalion.

You will give the "Mormons" distinctly to understand that I wish to have them as volunteers for twelve months; that they will be marched to California, receiving pay and allowances during the above time, and at its expiration they will be discharged and allowed to retain, as their private property, the guns and accoutrements furnished to them at the post.

Each company will be allowed four women as laundresses, who will

travel with the company, receiving rations and other allowances given to the laundresses of our army.

With the foregoing conditions, which are hereby pledged to the "Mormons," and which will be faithfully kept by me and other officers in behalf of the government of the United States, I cannot doubt but that you will, in a few days, be able to raise five hundred young and efficient men for this expedition.

Very respectfully, your obedient servant,

(Signed) S. F. KEARNEY,

Colonel of First Dragoons.

To Captain James Allen, First Reg. Dragoons, Fort Leavenworth.

In a circular to the "Mormons," Col. Allen said:

I have come among you, instructed by Colonel S. F. Kearney of the U. S. Army, now commanding the Army of the West, to visit the "Mormon" camps, and to accept the service for twelve months of five companies of "Mormon" men, who may be willing to serve their country for that period in our present war with Mexico, this force to unite with the Army of the West at Santa Fe, and be marched thence to California, where they will be discharged.

They will receive pay and rations, and other allowances such as volunteers or regular soldiers receive, from the day they shall be mustered into the service, and will be entitled to all comforts and benefits of regular soldiers of the army, and when discharged as contemplated at California, they will be given, gratis, their arms and accoutrements, with which they will be fully equipped at Fort Leavenworth. This is offered to the "Mormon" people now.

This gives an opportunity of sending a portion of their young and intelligent men to the ultimate destination of their whole people, and entirely at the expense of the United States, and this advanced party can thus pave the way and look out the land for their brethren to come after them. Those of the "Mormons" who are desirous of serving their country, on the conditions here enumerated, are requested to meet me without delay at their principal camp at Council Bluffs, whither I am going to consult with their principal men, and to receive and organize the force contemplated to be raised.

I will receive all healthy, able-bodied men of from eighteen to forty-five years of age.

J. ALLEN, Captain First Dragoons.

Camp of the "Mormons," at Mt. Pisgah, one hundred and fifty miles east of Council Bluffs, June 25, 1846.

NOTE:—I hope to complete the organization of this batallion in six days after my reaching Council Bluffs, or within nine days from this time.

When this officer, Colonel Allen, arrived at Mt. Pisgah he was referred, with his request for volunteers, to President Brigham Young, who was then with the first companies of "Mormon" emigrants encamped near Council Bluffs, some two hundred miles further west, as before stated. Colonel Allen immediately took up his journey westward, and reaching Council Bluffs made known his errand to President Young. President Young called his leading men around him, and laid the matter before them. Not all the leading men viewed this request in the same light, and some of them were decidedly unfriendly to it, but Brigham Young closed all dissenting arguments with the statement that the five companies required by the general government must be furnished from the "Mormon" camps. He further stated that though men inhabiting the states of Missouri and Illinois had expelled them from their homes, that the general government of the United States had never wronged them, and that the constitution of the United States was an instrument inspired by revelation from God, to our forefathers and to the patriots who cemented and builded this great, free government with their labor, with their toil, with their sweat and with their blood, and if the government required our help, the help of the "Mormon" people, to maintain or enlarge this great, free republic, they should have it, and we would aid to the fullest extent of our power. This word was sent from camp to camp by Brigham Young, carried on swift horses by express riders.

The result of this service was fraught with all the good to the "Mormon" people that was anticipated by Brigham Young and the brave boys, the "Mormon" volunteers. For, from the time of their enlistment until the "Mormon" people left the Missouri river on their march toward the Great Salt Lake basin, in the year 1847, they were not menaced nor threatened by their enemies, because, said they, their young men have gone to the war, and hence the "Mormon" people who were left without their protection on the prairie are under the protection of the general government.

The history of the "Mormon" Battalion is too well known to



need any further comment at this time from me, but it must be borne in mind that Brigham Young was the leader of the "Mormon" people, that he was a Moses and a law-giver to them, and at the time this request came for five hundred able-bodied men to enlist as U. S. volunteer soldiers, to march to Mexico in the defence of the United States, the "Mormon" encampments were scattered for several hundred miles along their trail westward; and although their leader, Brigham Young, saw clearly that this enlistment of his young and able men meant a delay of at least a year in their march to the Rocky mountains, yet he earnestly counseled and insisted that the required number of volunteers should be immediately furnished.

When their service in the army was completed, and the "Mormon" Battalion was disbanded at San Diego, California, Col. P. St. George Cook stated to them his approval of their conduct as United States volunteers, and said to them:

*Fellow Soldiers:*—You have performed a march without a parallel in the history of infantry soldiers, and you have endured uncomplainingly the hardships and deprivations of the journey, with the bravery and fortitude of veterans. You have been obedient to command, and patient under conditions of intense suffering, during your march, many times deprived of rations and water. Napoleon crossed the Alps, but you have crossed a continent.

I call your attention to this service, Lieut. Hobson, and will further refer you to other incidents bearing me out in the statements as to the loyalty of Brigham Young and his people to his country and to the government of the United States.

In 1862, during the War of the Rebellion, there were two expeditions called for, consisting of mounted cavalymen for protection on the plains against marauding bands of Indians. The first called out was the latter part of the month of April, 1862, under command of General Robert T. Burton of the Utah militia. The order coming from acting Governor Frank Fuller of Utah, the purpose was for the protection on his journey to the east of Honorable William H. Hooper, delegate to Congress. General Burton gives the following account of the expedition:

It will be remembered that this was the season of the highest water ever known in the Rocky mountains. As a consequence, travel over

these mountain ranges was almost impossible. Some idea may be formed of this matter from the fact that it took my command, with all their energy and exertion possible, nine days to reach Fort Bridger, only one hundred and thirteen miles from Salt Lake. At the fort we abandoned our wagons, and proceeded with pack animals from this point. It is proper also to state here that we received from the government officers at the fort, provisions, tents and equipage necessary for our continued journey. From this point eastward we found all mail stations and also telegraph stations abandoned. Many of them had been burned, and the coaches still standing in the road, perforated with bullets, where the band of marauding Indians had also murdered the drivers and passengers, and taken the horses away with them. In some of the stations we found large numbers of mail sacks, which had been cut open by the Indians, and their contents scattered over the ground, which contents were carefully gathered as far as possible by my company, and carried on to the stations at North Platte, and delivered to the mail agent at that point. We continued on to the Laprelle river station, thirty miles east of North Platte. To this point from the east, the mail coaches still continued to go and come with safety, and we here transferred the Honorable William H. Hooper to the care of this uninterrupted line of travel to the East. This expedition was one of the most toilsome and hazardous we have ever experienced, but we succeeded in going and returning, and accomplishing the safe conduct of Mr. Hooper without the loss of a man or animal.

Two days after this expedition had left Salt Lake as escort to Honorable William H. Hooper, President Lincoln, through Adjutant General Thomas, telegraphed Governor Brigham Young asking him to raise and equip one full company of cavalry for the purpose of protecting the mail and telegraph lines, also to rebuild and restore the stations that had already been destroyed by the Indians between Fort Bridger and the North Platte station, and for establishing protection to those lines. The following telegram was sent in answer:

SALT LAKE CITY, May 1, 1862.

*Adj. Gen. L. Thomas,*

*U. S. Army, Washington, D. C.:*

On receipt of your telegram April 28, General D. H. Wells, of the Utah militia,, was instructed by me to proceed to raise the company of cavalry to be mustered into the service of the United States for the term

of ninety days, for the purpose of re-establishing and maintaining the mail and telegraph service lines, west of the Missouri river. Today, May 1, 1862, the company of seventy-two privates, officered and equipped as directed, with a commissariat of ten wagons, took up their march for Independence Rock, in the region of the North Platte river.

(Signed) BRIGHAM YOUNG.

The officers of the company were as follows: Captain, Lot Smith. First Lieutenant, Joseph L. Rawlins. Second Lieutenant, John Quincy Knowlton. Orderly Sergeant, Richard Atwood. Commissary Sergeant, James M. Barlow. Sergeants: 1. Samuel W. Riter. 2. John P. Wimmer. 3. Howard O. Spencer. 4. Moses Thurston. Corporals: 1. Seynour B. Young. 2. Newton Meritt. 3. William A. Bringhurst. 4. John Hoagland. 5. Jos. H. Felt. 6. Andrew Bigler. 7. John Neff. 8. Hyrum D. Clemens. Farriers: 1. Ira N. Hinckley. 2. John Helm. Wagonmaster: Solomon H. Hale. Buglers: 1. Josiah Erdley. 2. Charles Evans.

At this time Ben Holliday was government contractor for carrying the United States mail from the Missouri river to the Pacific coast. He at once telegraphed Governor Young his thanks for the prompt response in sending Utah volunteers onto the plains for the protection of the mail and telegraph lines, and stated also that he would replace the coaches and re-establish the mail service immediately, realizing that he would have ample protection from the Utah volunteers.

The Utah volunteers for the above named service, were mustered in on April 30, 1862, at Salt Lake City, Utah, and performed faithfully the service required of them. They were mustered out and paid off on March 22, 1863, at the place of their enlistment.

On October 17, 1861, the Overland or Pacific Telegraph line was completed to Salt Lake City, and the first message was sent to Hon. J. H. Wade, president of the company, at Cleveland, Ohio, on the 18th, by Brigham Young, to whom the first use of the line had been courteously tendered. After congratulations, President Young closed his message with these loyal words:

Utah has not seceded, but is firm for the Constitution and laws of

our once happy country, and is warmly interested in such useful enterprises as the one so far completed.

BRIGHAM YOUNG.

At the outbreak of the Spanish-American war, 1898, Major Richard W. Young, grandson of President Brigham Young, and a graduate of West Point, offered his services to the governor of Utah. He was appointed senior captain of the two batteries, A and B. Captain Young's battery A, and Captain Grant's battery B were well posted, and, with the rest of the land forces, assisted Admiral Dewey in the bombarding of Manila, and captured that city with fourteen thousand of the Spanish forces. During the period of conquest which followed, Captain Young was appointed Superior Provost Judge of Manila, and performed the duties of this office in addition to the duties of battalion major, to which he had also been recently appointed. In 1899, Major Young and Captain Grant of the Utah batteries, were granted a leave of absence to visit the ports of Japan and China. On the 4th of February was anticipated a further attack from the Philippines, and to prepare for this, General McArthur requested Major Young, who had now returned with his two batteries, to place himself in readiness, and during the fierce battle which followed and raged from the night of the 4th and all day on the 5th and 6th, these batteries did gallant service in assisting in the capture of General Aguinaldo's forces. During this great battle for two nights and two days, John G. Young, sergeant, and Dr. Harry Young, surgeon and captain, were killed. These young men were both nephews of President Brigham Young. This fact is mentioned to show the fighting stock from which these young men have sprung; for be it remembered, John Young, their grandfather, and the father of President Brigham Young, was a soldier in the Revolutionary army, and was under the immediate command of General Washington.

In 1901, Major Richard W. Young returned home, and since that time has built up a large and successful law practice, and is one of the honored sons of Utah, both as a soldier and a civilian.

SALT LAKE CITY, UTAH.



# Wild Justice Under Law.

BY HUGO B. ANDERSON.

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Some early traders in the trail of Lewis and Clark to the great Northwest, impressed with stories of the wealth of an Indian tribe which inhabited a high plateau arising abruptly from the left bank of the Clearwater river, turned aside to make investigations. They discovered the Nez Perce prairie, used by the Nez Perce Indians as a roving ground and a pasturage for ponies. Finding no water fit to drink on the plateau, they pushed on to its western extremity, where they descended abruptly for a thousand feet into a narrow gulch, in the bottom of which trickled a small, sparkling stream. Here they established a trading station, and because the place from above resembled a well, they called the spot Cul de Sac, which interpreted means "hole in the ground."

Whether the suggestion of drink in this name had a bad effect upon the post, or whether these Indians had a particularly strong natural craving for alcohol, I do not pretend to say, but at any rate this much is certain, Culdesac became a noted place for the distribution of fire-water to the red man, and the early white settlers of Culdesac are to be held responsible for many misdeeds of the red man, and much of his apparent harshness and cruelty, even down to the present time.

## I.

Near the doorway of a wigwam, on the banks of the Clearwater river, burned a fire of pine, whose flickering light half revealed a dense background of timber and the outline of high cliffs beyond. At the opening of the wigwam stood a squaw, listening intently for some sound through the darkness of the

night. Within, a boy of eight years rolled about on a blanket. The thud of a horse's hoofs broke the silence of the night. A pony and rider emerged from the darkness. At the entrance of the wigwam, the rider, uttering a wild shout, half fell, half dismounted from his panting steed. As he gave the reins to the woman, he staggered. The light of the fire disclosed an insensible, reeling expression in his black eyes. She approached him, and speaking in her native tongue pointed despairingly at an empty pot near the fire and then to the child within. The red man made no answer save a low grumble, but picking up a thin, pointed rod, used by the Indians for spiking salmon, he threw back his broad shoulders, and, with a futile attempt at bodily control, started for the river. The squaw seized his arm, but with a heavy thrust he forced her back, grasped a burning fagot of pine from the fire and stumbled on to a canoe at the water's edge. The woman uttered a low cry. The boy sprang from the blanket, and rushing to her side stationed himself between her clasped hands.

Together they watched the burning fagot glide out through the darkness over the waters of the river. Occasionally the light fell upon the Indian, as his great bulk rocked from side to side in his tiny skiff. The light began to move slowly down stream. He had ceased to paddle, and was holding the torch at the end of the boat to attract the salmon. Then the light was raised, disclosing the Indian at full height in the rear of the boat, with spike raised to strike. He reeled. The fagot shot downward like a falling star, and was extinguished. There was a splash, as if a huge stone from the opposite cliffs had fallen into the deep waters of the river. All was dark and silent. The squaw's arms tightened around her boy. Motionless they listened, silent ages it seemed. A screech owl somewhere in the darkness made a hideous noise, which was echoed, as if in mockery, from side to side of the deep canyon. The squaw and the boy stood apart. They raised their arms and gazed heavenward to the Great Spirit. Long they stood.

"It was the fire-water of the white man," murmured the squaw.

The two broke forth into cries, and danced wildly about the fire.

## II.

It is a striking fact that the doctrine of the solidarity of the race, which civilized peoples today use as the basis of their systems of ethics, is a belief of most savages. If one of their tribe dies by the hand of a stranger, the stranger's tribe is held responsible, and one of the tribe, it matters not whether he be the guilty one or no, must die to pay the debt. It is a sort of wild justice which we call tribal revenge.

But before Robin Blackeagle had developed to sufficient size and strength to call upon the white man to pay the penalty of his father's death, these demands of wild justice had been tempered by the obligations of law and love. The great United States government had made of the Nez Perce prairie an Indian reservation, and Robin had lived for ten years at the expense of the government in an Indian school. Here he had been taught by a fair girl of the white race, several years his younger—Elaine, the school-mistress of Nez Perce post. She was slender, with brown hair and blue eyes, and he was big and strong, with glossy black hair, and eyes as black as night. The tender look in her large, deep eyes had inspired the savage, boyish mind of Robin to greater things. He had studied and toiled onward and upward, as only a big soul impelled by the love of a woman can. Slowly his dream to become the leading spirit of his tribe was realized. His striking personality and intellectual strength attracted the attention of officials, and he was appointed Indian deputy in the employ of the government to enforce its laws on the reservation. Then, because of the things the girl had done for him, she learned to love him. And he loved her because of the man she had made of him. So now he was having a frame house built, like the houses of the white man, on the bluff overlooking the Clearwater river, and the tiny valley at its side where he spent his savage boyhood. She had promised to leave her father's pine-surrounded cabin, beside the clear lake in the canyon above Culdesac, and share with him his prairie home. Nor was this a small sacrifice, for the girl's mother had died while she was yet a child, and she, living apart with her

father in the seclusion of their mountain home, had grown to love him with a double love.

That the girl could break so great an attachment and give up her school ties for an Indian, created no little wonder and interest among the country folks around. So when Columbus Triplets invited the young people of Culdesac to the wedding ceremony of Robin Blackeagle and his fair and popular daughter Elaine, they came in a body to his mountain retreat. The town minister was there. In the little, low room of the log cabin, lighted by the pale glow of a single oil lamp, he placed the fair hand of Elaine in the strong, dark one of Robin, and made them husband and wife. Robin folded the girl in his strong arms, and embraced and kissed her tenderly, while the young people shouted until the hills rang.

### III.

As soon as the Nez Perce prairie was set apart as an Indian reservation, the government prohibited, under heavy penalty and imprisonment, the use or sale of liquor within its borders. When Robin Blackeagle became Indian deputy for the government, the enforcement of the regulation fell into his hands. The thoroughness with which he performed his duty in this regard was more than once the cause of official commendation. Nevertheless, as in most prohibition territory, there were violations of the law, especially among the older settlers. And the tendency among the townsfolks was to allow this "bootlegging" to go on, and to excuse their conduct on the ground that the old-timers could not become accustomed to the new regime, and would soon all be dead anyway.

By a curious irony of fate, the father of the fair Elaine was one of the old regime, who, in spite of the law, persisted privately in an attempt to uphold the former name of Culdesac. Columbus Triplets was not an attractive man. In fact, it was a stock joke of the country that Nature seeing the poor job it had made of Columbus, had given him his beautiful daughter by way of evening things up a little. One of his eyes was curiously turned inward. He had a very red face, which some Culdesac folk were in the habit of saying, with a sly glance, he did not acquire through the use of water from his mountain spring. It wa



known also, that Triplets took frequent trips away to neighboring towns, where he would be gone for several days, and sometimes even weeks.

It was not a great surprise to the young people, therefore, when, amid the festivities of the wedding ceremony, a clinking of glasses was heard and Columbus Triplets brought forth from a side door a box of beer.

"Come!" he shouted, "on such an occasion it is only fitting that we drink to the health of the bride and my new son-in-law."

The bottles were popped open, the glasses filled.

"All together, three cheers for the bridal pair!" cried Triplets. "Hurrah! Hurrah! Hurrah!"

And the little cabin was almost lifted from the ground by their shouts. But Robin had turned suddenly ghastly pale and left the room.

Once outside, he gave a wild cry and rushed to the little fresh-water lake. His brain whirled. He could not collect his thoughts. He grasped his head with both hands and found it hot almost as a flame, notwithstanding the cool night air. He looked out across the still water. Was it a reality or only a fancy of his fevered brain? He saw the light of a torch, out in the darkness, moving slowly above the lake, then falling to the water with a great splash, leaving all dark and still.

"My father, my father!" he cried.

As if in answer, a screech owl in the tree above him gave its hideous shriek. Once again he threw his arms heavenward and called to the Great Spirit. The laughter of the revelers brought him to his senses.

"Elaine, my wife! Must it be your father?"

He tore his hair and wildly stamped on the ground. But he was no longer a civilized man. Once again he was a red man, with all the instincts and passions of his race. He stole to the cabin, threw open the door and cried,

"Hold!"

The laughter ceased, the glasses were dropped, as all turned to the entrance. The pale light fell upon his tall figure. His chest heaved like that of a sobbing child. His thick black hair was dishevelled and his eyes were set and glassy.

“By authority of the United States government, I place Columbus Triplets under arrest.”

Amid a dead silence he stepped forward, and slipped the handcuffs on his prisoner. Without a parting word to his wife, or a glance to right or left, he stalked forth into the darkness with the man who was to pay inadequately the obligation of his people for the death of an Indian.

#### IV.

The frame house overlooking the Clearwater river stands empty and uncared for. Beside it is a wigwam, from the top of which smoke curls upward. At the opening in front sits Robin Blackeagle, dressed in moccasins and blanket, with long braids of hair at his back. He is no longer government deputy. He is scorned by the white man for doing the thing which white man's law and Indian instinct compelled him to do. With savage insight he feels the superficiality of civilization and the injustice of its ways. But happy, unconsciously, because he has fulfilled the law of his nature, he sits and watches the river below winding through its narrow valley, waiting for the days, months, years to pass, until he shall be taken by the Great Spirit to the hunting grounds of his father. And the white man passing by, forgetful of the sin of his own people, and utterly ignoring the motives of the Indian, tells of his cruelty in deserting the fair Elaine, and remarks to his comrade, assuming great wisdom and insight, that it is useless to endeavor to educate a savage, because he always returns to his savage ways, to the sorrow of some white who has made a sacrifice for him!

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#### The Call.

“There's something gets to stirring in my blood this time of year,  
A kind of restless longing which with words I can't make clear,  
As if the meadow grasses and the woods and brooks around  
Were speaking to my spirit and calling from the ground.  
Grandmother kindly hustles round, and fixes tonic tea,  
As if my inner works and things were what was troubling me;  
But no medicine she knows, or things that doctors make,  
Can cure that restless feeling when the buds begin to wake.”

—ARTHUR W. PEACH.

## A Judge's Temperance Lecture.

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At Morris, Grundy county, Illinois, three saloon-keepers—one woman and two men—were arrested and indicted for selling liquor to minors. As usual in such cases, the liquor sellers were lavish in their funds in aid of their unfortunate co-workers, and eminent counsel was employed in defense of these destroyers of the bodies and souls of the young and rising generation. But the proof of their guilt was so fully demonstrated that the jury were compelled to pronounce them guilty. Hon J. N. Reading, the presiding judge, in pronouncing the sentence of the court, used the following language:

“The jury having found you guilty of selling intoxicating liquors to a minor, it remains for the court to pronounce the sentence of the law. The penalty for this offense, fixed by the legislature, indicates that it considered the crime to be of a serious character. By the law you may sell to men and to women, if they will buy. You have given your bond and paid for your license to sell to them, and no one has the right to molest you in your legal business. No matter what the consequence may be, no matter what poverty and destitution are produced by selling according to law, you have paid your money for this privilege, and you are licensed to pursue your calling. No matter what families are distracted and rendered miserable, no matter what wives are treated with violence, what children starve, or mourn over the degradation of a parent, your business is legalized, and no one may interfere with you in it. No matter what mother may agonize over the loss of a son, or sister blush for the shame of a brother, you have the right to disregard them all, and pursue your legal calling; you are licensed. You can fit up your lawful place of business in the most enticing and captivating form; you can furnish it with the most

elegant and costly equipment for your lawful trade; you may fill it with the allurements to amusements; you may use all your arts to induce visitors; you may skillfully expose to view your choice wines and most captivating beverages; you may then induce thirst by all contrivances to produce a raging appetite for drink, and then you may supply that appetite to the full—because it is lawful; you have a license. You may allow boys, almost children, to frequent your saloon; they may witness the apparent satisfaction with which their seniors quaff the sparkling glass; you may be schooling and training them for the period of twenty-one, when they, too, can participate—for all this is lawful. You may hold the cup to their very lips; but you must not let them drink—that is unlawful. But, while you have all these privileges for the money which you pay, this poor privilege of selling to children is denied you. Here parents have a right to say, 'Leave my son to me until the law gives you the right to destroy him! Do not anticipate that terrible moment when I can assert for him no further rights of protection! That will be soon enough for me, for his mother, for his sisters, for his friends, and for the community to see him take his road to death. Give him to us in his childhood, at least! Let us have a few years of his young life, in which we may enjoy his innocence, to repay us in some degree for the care and love we have lavished upon him!' This is something you, who now stand prisoners at the bar, have not paid for; this is not embraced in your license. You have your 'bond' to use in its full extent, but in thus taking your 'pound of flesh' you draw the blood, and that which is nearest the heart. The law in its wisdom does not permit this, and you must obey the law. By the verdict of the jury you have been found guilty of transgressing the law. Its extreme penalty is thirty days' imprisonment in the county jail, and one hundred dollars fine; its lowest, ten days imprisonment and twenty dollars fine.

"For this offense, the court sentences you to ten days' imprisonment and seventy-five dollars and costs; and that you stand committed until the fine and costs of this prosecution are paid."

Remember, dear reader, you are to say by your vote, June 27, whether or not licensed or legalized saloons and the sale of liquor are to continue or be prevented in Utah. What will you do?



# Pen Pictures of the Holy Land,

From Dan to Beersheba.

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BY HAMILTON GARDNER.

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## VII.—The Land of the Pharaohs.



A MOHAMMEDAN FUNERAL  
PROCESSION.

Egypt has been the scene of enough Biblical history that it may be called a part of the Holy Land, in the general sense of the term. Here Joseph, an obscure prisoner, rose to a high position in the kingdom of Pharaoh. The children of Israel were captives in the land until led away by Moses. And it was hither that Joseph and Mary fled when their Child's life was imperiled. But it is not religious inter-

est that brings most travelers to Egypt. The attractions that draw the thousands of foreigners who visit the land of the Nile every year, are its wonderful archæological treasures and its almost ideal climate during the winter months.

My tour of Egypt began at Port Said. This city is at the west entrance to the Suez canal, and its commercial activity is devoted almost wholly to the trade that passes through "De Lesseps' big ditch." Its population is of necessity largely of the seafaring and transient kind, and this may account for its reputation of being the most wicked city in the world. Certainly the dirty, wooden houses, and the ill-favored Levantines one

sees in Port Said, do little to refute this reputation. As the railroad from Port Said to Cairo runs parallel with the Suez canal for some distance, I had an admirable opportunity to observe this enterprise that has meant so much to commercial intercourse between Europe and Asia. Big, noisy, clanking dredges, with huge buckets, were keeping the canal clear of sand. Ships, flying almost every flag known on the seas, were passing through, from an Arabian sailboat to a British man-of-war. As the train drew away from the canal, we experienced a strange delusion. The banks shut the water off from our view, and to us it seemed as if the ships were sailing along on the sand. The excellent Egyptian State railway soon brought us to Cairo.

Cairo is the city of paradoxes. It is an old city and a new city; an Oriental city and an Occidental city; a seat of the greatest luxury and the direst poverty; a centre of the worship of mammon, and a home of some of the most devout and fanatical believers in the world: the goal alike of the learned scholar and the confirmed pleasure-seeker. In addition to the ancient character and old ruins which Cairo inherits from the past ages, the occupancy of the English, and the great number of foreign visitors, have given it a distinctly modern tone. Here the people of the mysterious East meet the people of the active, progressive West. The wonderful winter climate attracts the titled aristocracy of Europe, and the moneyed aristocracy of America, and gives them an almost ideal playground. As a result, some of the most luxurious and costly



CAIRO—THE CITADEL AND MOSQUE OF  
MOHAMMED ALI.



All the photographs by the author.

#### THE PYRAMIDS OF GIZEH.

hotels in the world are found in Cairo. Rubbing elbows with these idle rich are native Egyptians whose poverty is not surpassed anywhere else in the world. In contrast with the pleasure-loving visitors these people are Mohammedans of the most fanatic and zealous type. And in contrast with the fashionable foreigners, again, are the scientists, who find in Egypt's wonderful store of archaeological treasures the most fruitful field in the world for research.

So it is not strange that one finds Cairo has wide, well-paved streets and an excellent street railway system, even though the natives use donkeys as extensively as in any other parts of the Orient. An automobile goes whizzing past a train of camels, English noblemen share the sidewalk with Bedouin laborers, and a party of American tourists wait for a native Mohammedan funeral to pass—con-



THE SECOND PYRAMID OF GIZEH VIEWED  
FROM THE TOP OF THE FIRST.

trasts on every side. In Cairo the traveler finds many things of great interest to him. There are mosques galore, an interesting



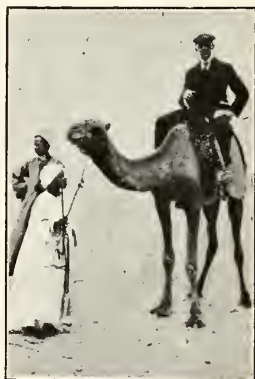
THE SPHINX.

old citadel, in which stands the beautiful mosque of Mohammed Ali, with two tall minarets overlooking the city; and many richly decorated tombs of the old Egyptian rulers. For the archæologist, the national Museum, with its priceless store of Egyptian antiquities of every kind, surpasses any other in the world; while for those who are interested in Arabic culture, there is a museum of Arabian antiquities of inestimable worth, and to see the charm and coloring of oriental life one has only to visit one of the bazars.

But by far the greatest of Cairo's attractions are the pyramids of Gizeh and the Sphinx. These colossal monuments of

the Egyptian building art have for centuries been world-renowned. They lie across the muddy Nile from Cairo, on the edge of the Lybian desert—three large pyramids and six small ones. Although they have withstood the ravages of time since 3733 B. C., when the largest one was built, they stand today almost as perfect as then.

These famous structures are all regular four-sided pyramids. The length of the side of the largest—the pyramid of Cheops—is 750 feet, its perpendicular height 450 feet, and the sloping side



A SHIP OF THE DESERT  
AT THE PYRAMIDS.



570 feet. It contains 3,057,000 cubic yards, although its contents were originally 3,277,000 cubic yards. Think of a mass of stone covering thirteen acres, and containing over seven million tons of rock, as does the Pyramid of Cheops. The second pyramid is smaller, and the third is only about half as large as the first. The colossal size of these structures can be somewhat imagined by the effect of an attempt made by an Arab ruler of Egypt to tear the third pyramid down. For a number of years he employed all the men he could muster, but he did not succeed in making more than a slight impression on one side.



A TYPICAL EGYPTIAN MONUMENT AT ALEXANDRIA.

The problem of the construction of the pyramids has always baffled investigators. Even today the theory that the rocks were rolled into place on dirt roadways, still remains only a presumption. How long the work of building lasted, and how many men were employed is unknown, except by the statement of the Greek historian, Herodotus, who says it took twenty years to build the largest pyramid, and that two hundred thousand men worked on it. Modern engineers, however, are inclined to doubt this.

As most tourists do, I climbed to the top of the pyramid. It took about fifteen minutes, even with the help of three Bedouins, whose unsolicited services every one must bear. The rocks are

about three feet high, so the climb is still a tiring one. But the view from the top is worth the exertion. To the west is the Lybian desert, absolutely bare of vegetation, to the east the well-watered plain on which Cairo stands—another of the city's contrasts.

A visit to the interior of the pyramid is also a novel experience. With lighted candles and a Bedouin to hold me on each side I passed through the entrance, which is in the face of the pyramid just a short distance above the ground. The passage is very slippery and little niches in the stone furnish the only foothold, hence the value of the assistance of two barefooted Bedouins. For two hundred feet the passage slopes down, then it divides, the upper one leading to the burial chamber of the king, the lower one to that of the queen. It seems incredible that such a monstrous structure should be reared for the mere purpose of serving as a tomb for two people, but such many believe to be the case.

The Sphinx, equally as famous as the pyramids, lies to one side of the latter. It is cut out of the solid rock, and represents a crouching lion with a human head. The face was apparently sculptured with great care, but the features are not very plain now, the nose being entirely gone. The inscrutable, questioning look, for which the Sphinx is famous, can still be distinguished, however.

With the train passing close to the Nile much of the time, I reached Alexandria from Cairo. From the time of the founding of this city by Alexander the Great to the present, it has been the scene of many important historical events. Here a Grecian school of philosophy rose and flourished, to be supplanted later by the Christian faith. Here Cæsar lived for a time, and this was the home of the beautiful and voluptuous queen, Cleopatra. As a commercial city, it is now one of the most important on the Mediterranean.

In Alexandria I said good-by to Egypt "the cradle of civilization," and sailed for Greece.

# Joseph Smith, a Prophet of God.

BY ELDER GEORGE W. CROCKWELL.

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## VII.

In continuing my remarks upon verse 6 of section 87, Doctrine and Covenants, and naming to you the earthquakes, I shall only give the year and the name of the country in which they have occurred since the year 1860, without entering into details as to loss of life and property:

1860, Cornwall, England, January 13; 1861, Perugia, Italy, May 8, Mendoza, South America, Greece, North Morea, Corinth, and other places; 1862, Guatemala; 1863, Rhodes, April 22, Manila, July 2 and 3, Central, West and Northwest England, October 6; 1865, Macchia, Bindinella, Sicily, July 18; 1866, Tours-Blois in France, September 14; 1867, Argostoli, Cephalonia, February 4, Mitylenæ, March 8, and 9, Djokjo, Java, June 10; 1868, many towns in Peru and Ecuador destroyed August 13 and 15, West England and South Wales; 1869, Santa Maura and Ionian islands, December 28; 1870, Quebec, Canada, October 20; Calobra, several villages destroyed, October 20; 1871, Northwest part of England, March 17, Yorkshire, England; California, U. S. A., March 22; 1872, California, U. S. A., several small towns destroyed, March 22, Lehrae, Eastern Calci, March 26 and 27; South Frontier India destroyed December 14-15, San Salvador nearly destroyed, March 19, North of Italy, at Venice, Verona, June 29; 1874, Azagra, Spain, July 22, Antigua, and places in Guatemala destroyed with great loss of life, September 3; 1875, Kara Hissa and other places in Asia Minor, May 3 to 5, Sungaria and neighborhood, May 12, San Jose de Cucuta and other towns near Santander, S. A., destroyed May 16 to 18, Lahore and vicinity, India, December 12; 1880, Valparaiso; 1883, Ischia and Krakatau; 1884, Colchester and the east part of England; 1885, Malaga and Granada; 1886, Charleston, South Carolina; 1891, Japan; 1892, Mexico; 1900, eruption of Mt. Axum in Japan; 1901, the entire year was marked with calamities—January, earthquake in Mexico; February, earthquake in Transcaucasia; May, earthquake followed by eruptions of Mount Peele and La Solfriere; 1902, West India islands were disturbed; 1903, Guatemala; 1905, Cala-

bria District, Southwest Italy, between the Ionian and Tyrrhenian seas, called the toe of the country; 1906, San Francisco and Jamaica; 1907, the earthquake at San Francisco, with its direful effects and loss of life and property, is still fresh in the public mind.

With the proofs presented, showing the fulfilment of this prophecy, I would ask the question, can any one point to a prophecy recorded in the Bible that has been more completely fulfilled than this revelation on war? But, before leaving this revelation, I desire to add the last prophecy made by Joseph Smith, as it also points to a period of war:

When at the hotel at Carthage, a prisoner in the hands of the mob officials, he asked them if he appeared like a desperate character. They replied that his outward appearance seemed to indicate exactly the opposite, but they could not tell what was in his heart. To this the prophet responded, "Very true, gentlemen, you cannot see what is in my heart, and you are therefore unable to judge me or my intentions. But I can see what is in your hearts, and will tell you what I see: I can see your thirst for blood, and nothing but my blood will satisfy you. It is not for crime of any description that I and my brethren are thus continually persecuted and harassed by our enemies, but there are other motives, and some of them I have expressed, so far as relates to myself. And inasmuch as you and your people thirst for blood, I prophesy, in the name of the Lord, that you shall witness scenes of blood and sorrow to your entire satisfaction. Your souls shall be perfectly satisfied with blood, and many of you who are now present shall have the opportunity to face the cannon's mouth from sources you think not of, and those people who desire this great evil upon me and my brethren shall be filled with regret and sorrow because of the scenes of desolation and distress that await them.—*Life of Joseph Smith*, page 473.

Was this fulfilled? Let the North and the South answer.

I have presented to you a number of the prophecies by Joseph Smith, with proof of their fulfilment, sufficient to convince the most skeptical who will weigh them without prejudice. Before doing so, I placed before you a test that was given to Moses by the Lord, whereby a prophet should be judged. I now ask, in all candor, has he not passed that test with honor? If he has, there are two conclusions we must come to: first, he was a prophet of God; second, being a prophet of God, the Church of Jesus Christ of Latter-day Saints must be the only true Church, with divine



authority to administer the ordinances of salvation on the earth.

Before closing, I desire to present for your most rigid investigation a test which the Lord gave to this generation—that it might be left without excuse—whereby all may know whether Joseph Smith was a true prophet or an impostor.

You will find it in the Doctrine and Covenants, section 67.

If Joseph Smith was an impostor, he was a most fearless one, but his every act and word show that he had a positive assurance that he was an inspired man. He advanced many ideas, and issued many commandments in the name of the Lord.

In the year 1831, a conference had been called to consider the advisability of arranging and publishing the revelations that had been given to Joseph Smith by the Lord.

Joseph Smith was not an educated man, and therefore was not very exact in the use of the English language. At this conference there were several men who were more learned, and a discussion arose as to the language used in the various revelations. Some thought they should be revised and corrected to more fully agree with the rules which govern the language in which they were written. But the Prophet Joseph declared he had received them from the Lord, and, in his fearlessness, he issued a challenge the most daring.

I will quote verses four to eight of said section, as follows:

And now I, the Lord, give unto you a testimony of the truth of these commandments which are lying before you;

Your eyes have been upon my servant Joseph Smith, Jr., and his language you have known, and his imperfections you have known: and you have sought in your hearts knowledge that you might express beyond his language, this you also know.

Now listen to this challenge:

Now seek ye out of the Book of Commandments, even the least that is among them, and appoint him that is most wise among you;

Or, if there be any among you, that shall make one like unto it, then ye are justified in saying that ye do not know that they are true;

But if ye cannot make one like unto it, ye are under condemnation if ye do not bear record that they are true.

It was a most daring thing to do, if he had written them in and of himself. He who had never had the opportunity of obtaining

even a common school education, to throw such a challenge in the face of Sidney Rigdon, Oliver Cowdery and William E. McLellin, all well educated men. Sidney Rigdon had been educated for the ministry, Oliver Cowdery and William E. McLellin were school teachers. The latter had taught school in at least five states of the Union, and in addition to this had been gifted by nature with a flow of language that was far more fluent than that of any of his constituents.

Was it egotism or conceit that led the prophet to brave these educated men—or was this the son of the poor of the earth endowed from on high?

This challenge brought one of these men down in the dust of humiliation. I will give you the account as written by Joseph himself:

After the foregoing was received, William E. McLellin, as the wisest man, in his own estimation, having more learning than sense, endeavored to write a commandment like unto one of the least of the Lord's, but failed; it was an awful responsibility to write in the name of the Lord. The elders and all present that witnessed this vain attempt of a man to imitate the language of Jesus Christ, renewed their faith in the fulness of the gospel, and in the truth of the commandments and revelations which the Lord had given to the Church through my instrumentality; and the elders signified a willingness to bear testimony of their truth to all the world.

This test, as you see, was given in the lifetime of the prophet Joseph. But it is just as good today. When the Book of Doctrine and Covenants was published, this divinely appointed test was included. You will find it in section 67.

It stands as a challenge to all the world—choose your wise and great men, and see if any can write a revelation or commandment that equals the least in the Book of Doctrine and Covenants as given to Joseph Smith. If he cannot, then, according to the word of the Lord as set forth in the challenge, are “ye under condemnation if ye do not bear record that they are true;” and if they are true, “Mormonism,” so called, is the gospel of Jesus Christ, and Joseph Smith a prophet of God.

(THE END.)

# From Nauvoo to Salt Lake in the Van of the Pioneers.

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The Original Diary of Erastus Snow.

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EDITED BY HIS SON, MORONI SNOW.

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## IV.

As set forth in the last number of the ERA, the pioneers were left in and about Council Bluffs, building cabins, cutting hay, and otherwise preparing for winter. Continuing his journal, Elder Snow records:

The Twelve, with the main body of the Saints, were about three miles west of the Missouri, upon the Omaha lands, at a place which they called Cutler's Park where they were making similar preparations for winter. A small company, consisting of little more than one hundred wagons, had passed beyond the western bank of the river, and after reaching the old Pawnee Missionary station about one hundred and thirty miles west of the Missouri river, turned to the north about one hundred and fifty miles and struck the Missouri river again at the mouth of the Running Water, on the Ponca lands, from which tribe they obtained leave to winter there. We crossed the river and reached the main camp at Cutler's Park, September 1, 1846.

Nearly seven months had elapsed since our first move from Nauvoo, and we were but little more than three hundred miles upon our journey. Among the immediate causes that may be assigned for this slow progress, I would name the fact that the roads and bridges were made new as we advanced, and the almost unparalleled rains which swelled the streams and otherwise rend-

ered the roads impassable for weeks at a time, and the consequent exposure of men, women and children. The contamination of the atmosphere, by the overflowing of the waters, spread disease and death throughout all our camp and greatly weakened our hands, as if the Lord, to render our sacrifice more complete, and to demonstrate more perfectly before angels and men our integrity and perseverance, had, as in days of old, given the prince of the power of the air special leave to open his floodgates upon us, as if he would swallow us up. Another reason was the sending of an officer to meet the camp east of the Missouri to demand of us five hundred volunteers to serve the Government in the Mexican war.

\* \* \* The Saints were not afraid, and trusted in the living God and listened to the voice of the Holy Spirit. The five hundred men were enlisted and on their march toward Mexico before I arrived at the Bluffs. Thus crippled, we were unable to prosecute the journey farther this season. All commenced preparations for wintering on the Missouri.

After laboring about one month cutting hay for the stock, the main camp moved about three miles on to the Missouri bottoms, where they erected, in the short space of about three months, nearly six hundred houses for winter, and called the place Winter Quarters. Myself and several members of my family were taken sick about the time of our arrival at Cutler's Park. My youngest child, Charles Henry, died on the 9th of September, (1846) and was buried at Cutler's Park. I did not recover my health until December. During the months of December and January, I performed several trips to St. Joseph and other parts of Missouri, to get provisions for my own family and others.

In January, (1847) a revelation was given through President Brigham Young, showing the will of the Lord concerning the organization of the Saints for the further prosecution of our journey. Elders Orson Pratt, Wilford Woodruff, Amasa Lyman, George A. Smith, Ezra T. Benson and Erastus Snow were designated in the revelation to organize the people into companies and appoint captains of tens, fifties and hundreds, with a president and two counselors over the company, and to teach the people the will of the Lord concerning them. Consequently, Orson Pratt and Wilford Woodruff went to Mount Pisgah and Garden Grove;



George A. Smith and Amasa Lyman to the camps east of the Missouri river; and Ezra T. Benson and myself were sent to the Running Water to organize the Saints at Ponca and teach them their duty.

We started February 1, 1847. The weather was intensely cold, and considerable snow. We were accompanied by Brothers O. P. Rockwell and Sam Gulley. We had light wagons and horses and carried our provisions and horse feed with us. We bore northwest on to the Elk Horn river, and followed up the same several days, and then turned north again and struck the Missouri a few miles below the mouth of the Running Water. The Saints there were much rejoiced to see us, and to receive the word of the Lord concerning them, and to hear from their brethren at Winter Quarters. We found it to be about one hundred and seventy miles.

Having instructed them and organized them, we returned home to commence preparations for starting early in the spring with a company of pioneers, which the revelation directed to be sent in advance to make roads, search out the place where the Lord should locate a stake of Zion, and prepare for putting in crops, etc.

April 6, 1847, I met with the apostles, elders and Saints in a special conference in Winter Quarters, to celebrate the anniversary of the organization of the Church. Spent a few hours in the exchange of feeling and in exhortation, and in transacting some important business, and adjourned by advice of President Brigham Young, as the most part of the pioneer company were about ready and anxious to be on their journey westward.

Wednesday, April 7, President Young's team and those belonging to his family, with many other of the pioneers, started and moved out seven miles from camp. I loaded my wagon and prepared for starting. On the 8th, I called my family together and dedicated them unto the Lord, and commanded them to serve the Lord with all their hearts, to cultivate peace and love, and hearken to the whisperings of the Holy Spirit, and pray much; and inasmuch as they would do this, they should have power over disease and we should all meet again in the due time of the Lord. I then laid my hands upon my children and blessed them, beginning

with the youngest, Mahonri, my infant son three months old; next, Mary Minerva, infant daughter, six months old; next James, five years old; and lastly, Sarah Lucinia, oldest daughter, six years and three months old, blessing each according to the fulness of my heart and the power of the Holy Ghost. I then administered to my wife Artimesia, blessing her and rebuking her weakness, and giving her a charge to her family; also blessed Minerva, giving her a similiar charge. My temporal business I committed to the care of Brother Caleb Edwards.

All things being now ready, I started about three o'clock p. m., taking with me James Craig, an Irishman by birth who had spent many years of his life in Canada, where also he embraced the fulness of the gospel. We joined the main camp that evening, seven miles out, and in time for me to return on horseback, with twelve others to meet in council Elder Parley P. Pratt, who had just arrived from England. He informed the council that Elder John Taylor was on his way up the river with about five hundred dollars worth of astronomical and other instruments, very useful to the pioneers on their journey. The council voted that the pioneers move on and cross the Elk Horn river, and the council then return and meet Elder Taylor next Tuesday in a council, and receive from him the instruments, and that he should follow in due time.

Accordingly, today, Friday the 9th, we all returned to camp, and the company started and went up the divide near the Missouri waters a few miles, and bore off to the west and camped in the open prairie about ten miles from our first encampment.

10th. Having no fuel with which to cook, this morning, we took an early start and soon crossed the Poppy creek, where a few scattering trees afforded fuel for that portion of the company who were under the necessity of stopping to cook. The balance of us taking a southwest course from this creek struck the waters of Big Elk Horn river about noon, and continued down the river about eight miles to the old crossing, having traveled about eighteen miles today. Several of the Twelve and as many others as had time, myself included, crossed with our teams this evening. President Brigham Young and the rear of the company camped five miles up the river. Sunday morning they arrived, and during

the day all crossed and camped together on the west side of the Horn, where the broad bottoms extended across to the Platte. I neglected to state that we crossed our wagons on a raft, prepared by a few of our company who had been sent a few days previous for this purpose, and we forded the stream with our horses, it being about four feet deep.

On the 12th the party started up the Platte with instructions to stop at a point of timber about twelve miles up, and begin doing some blacksmithing and some other necessary work until the Twelve returned from Winter Quarters. I returned on horseback with the Twelve and a few others, and arrived at home about four o'clock of the same evening.

(TO BE CONTINUED.)

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## The Vision.

(*For the Improvement Era.*)

'Twas in the passion of the year, when beauty wore her brightest gown,  
And through the spring-kissed atmosphere, the golden morning rippled  
down.

The dreamless world in slumber lay; no light, no vision from above,  
Until a boy, inspired to pray, retired into a quiet grove.  
There, in the deep heart of the wood, he knelt upon the lap of spring;  
Perchance he dreamed that solitude and God alone were listening.  
But suddenly the evil one appeared—midday a total night  
Eclipsing earth and sky and sun, suppressing hope, dethroning light.  
They wrestled o'er the dewy sod till Joseph's strength was nearly spent;  
But not without the eye of God. At length, but suddenly, was rent  
Apostasy's unbroken night! And Joseph Smith, the chosen one,  
Above him, in a dawn of light, beheld the Father and the Son.

"Lo, this is my beloved Son, give ear to him," the Father said;  
And, looking on that Holy One, before the vision vanished,  
He asked, "Which church is right, I pray?" not dreaming that the  
truth had fled:

"Join none of them, they've gone astray, they're all corrupt," the  
Savior said.

"A little while, and you shall sow my blessed gospel seed abroad;  
And then the world shall come to know, and praise their prophet and  
their God."

THEODORE E. CURTIS.

## Editor's Table.

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### Important Conference Themes.

In his opening address at the first session of the 81st Annual Conference, April 6, 1911, President Joseph F. Smith expressed thanks to our Father in heaven for his many blessings, and called attention to the duty of all Latter-day Saints to acknowledge the hand of God in all things. Trials and afflictions come to us sometimes, in the wisdom of Providence, for our good, but all the proper affairs of life will be overruled by the providence of God to the good of those who love him, keep his commandments, and exercise wisdom and judgment in the care and protection of their lives, the preservation of their health, and the maintenance of a pure, moral character and manner of life. He expressed himself as grateful for the beautiful day, and for the presence of so many Latter-day Saints. Not one but should feel a personal interest in the welfare and upbuilding of Zion, and contribute every influence and effort possible for the upbuilding of Zion and for the joy, peace, comfort, happiness and well-being of all her inhabitants. The Church is in a prosperous condition in the world, and we may justly say, "Zion is enjoying the favor and blessing of Almighty God!"

From personal knowledge, he was enabled to say that those who are intrusted with the watchcare of the people in the stakes, wards and organizations of the Church, are exercising their influence and power for the good of the people. This he could say of every stake president, and every bishop of a ward. They are men of truth and soberness, honest, faithful, prayerful, upright, disposed to do right and to shun the appearance of evil—men who enjoy the Spirit of the Lord. Not only may this be said with reference to all the authorities of the regularly organized wards



and stakes of Zion, but also in regard to the officers of our various missions. They are men of integrity, who have the love of God and the people in their hearts and souls, and are willing to sacrifice time, many precious ties and dear associations to devote their talents and energy for the salvation of those who sit in darkness.

He referred to the presidency of the Church, whose lives are an open book to all the Church, and whose integrity and labors are known to all associated with them, both in business and in the spiritual affairs of the Church. They are accessible to all who seek them upon business pertaining to matters of the Church, temporal and spiritual, and the people are left to judge of their standing before God and in the Church. With reference to the Twelve, they are faithful men, willing to comply with every requirement to the utmost of their strength and ability. This may be said also of the general authorities of the Church—true to their covenants, faithful to the people and to the Lord who has commissioned them to the labor for the salvation of souls and the building up of Zion.

### Some Church Statistics.

President Smith stated that he had ordered prepared a few statements indicating the condition of the Church in some lines during the year recently closed. He read from this statement which set forth that two new stakes, the Duchesne and the Carbon, had been organized in 1910, and fifteen new wards in the same period. There are now sixty-two organized stakes of Zion, 696 wards, and twenty-one missions, all requiring the constant supervision and attention, not only of the presidents of stakes, high councils and bishops, but of the presidency of the Church, who answer many enquiries from almost all of the wards.

The number baptized in the stakes of Zion and in the missions, during the year, was 15,902.

The birth rate of the Church for the same period was thirty-eight per thousand, the highest birth rate in the world, so far as available statistics show.

The death rate was nine per thousand, the lowest death rate in the world, so far as published statistics have shown.

There were 1,360 couples married in the temples in 1910, and 1,100 couples of Church members married by civil ceremony during the same year.

There was one divorce to every 5,000 members. The average divorce rate in the United States is one to every 1,100 souls. This shows that our divorce rate is only about one-fifth of the average rate in the nation.

There were 2,028 missionaries laboring in the various missions on December 31, 1910.

For maintaining missions, and fares for returning missionaries, the sum of \$215,000 was expended. This does not include the very large sum in the aggregate furnished by the people to assist their sons and daughters, husbands and fathers, in the mission field.

Upwards of \$300,000 was paid by the Church for maintaining Church schools, and over \$200,000 was paid out in the Church to assist the poor.

The expenses incurred on account of the general authorities of the Church, operating expenses of the President's, Historian's and Presiding Bishop's offices, were paid out of revenues derived from investments made by the Trustee-in-Trust, within the past few years, leaving the tithes of the Church to be used for the building of ward meetinghouses, stake tabernacles, and the maintenance of Church schools, temples, missions abroad, and the support of the poor.

On the 31st of December it was reported that there were 444 high priests, 632 seventies, and 3,200 elders not enrolled in any of the organized quorums of the priesthood.

He stated he would say nothing about the long list of non-tithepayers recorded in the archives of the Church, who hold membership in the Church; but there are many who faithfully honor this law, and who provide of their means voluntarily for the revenues necessary to carry on the great work of the Church in building meetinghouses, temples and schools, and for missions and the poor. President Smith referred to

### Amusements.

Gymnasiums have become apparently a very urgent necessity of late, also places of amusement. We must not only provide places of worship for the youth of Zion, as well as for their fathers and mothers, but also find places for the rational amusement of

our children, in order that they may be kept under proper influences, away from the contaminating, degrading practices too common in the world with reference to and in connection with the amusement of the people.

One thing I desire to say, not that it will amount to anything, I suppose, but it will be a satisfaction to myself at least to speak what I feel to be the truth, and it is this:

I regret most deeply the sentiments that are expressed by the people generally with reference to their choice of amusements. We have some interest in the old Salt Lake Theatre here, built by President Brigham Young to afford high-class amusement, intellectual, entertaining, interesting and instructive to those who desire such entertainment. It has been conducted along these lines for many years, but when we get a really high-class performance in that theatre, the benches are practically empty, while the vaudeville theatres, where are exhibitions of nakedness, of obscenity, of vulgarity and everything else that does not tend to elevate the thought and mind of man, will be packed from the pit to the dome. When you have performances of high class that are intellectual, people do not largely patronize them, but when you bring a class of performance that appeals to the vulgar, sensual and evil propensities of men, the seats are full. I do not speak of this as existing merely here in Utah, I speak of it as a common thing throughout all the length and breadth of the land. It shows a degradation of sentiment, a lowering of the standards of intellectuality, the purity of thought, of nobility, of desire for proper association of the people generally. I regret this, I am sorry for it, but I wish to say to the Latter-day Saints that I hope they will distinguish themselves by avoiding the necessity of being classed with many who prefer the vulgar to the chaste, the obscene to the pure, the evil to the good, and the sensual to the intellectual. I hope you will stand by our principles, abide by that which is good, uplifting and ennobling in character, rather than fall in with the habits of the world and patronize that which is beneath the dignity of pure-minded and intelligent people.

### Blessings Arising from a Payment of Tithes.

President Smith again referred to the Saints who voluntarily provide revenue for the purposes enumerated; namely, the poor, houses of worship, the temples, the schools, the missions, and other necessary things for the building up of Zion, and said: "God bless you for your faithfulness to this law of the Lord, for it is a

law of the Lord; and yet, like all the other laws of the gospel of Jesus Christ, it is obeyed voluntarily by those who obey it; and those who do not obey it voluntarily, choose to disobey it, and the consequence will rest with us all in accordance with our works and faithfulness.

He referred to the necessity that the First Presidency and the authorities were under in cutting down to the limits of their resources the assistance to the various wards and stakes of Zion. All the aid they asked could not be given, "but we have given and are giving, to the extent of the means within our control." Hundreds of wards have no suitable meetinghouses. They contemplate building; and some buildings are now in the course of erection. The Church is doing what it can to help complete the work, but the heft of the burden still rests upon the people of these wards, because there is not means enough in the general treasury to help as the presidency would like.

If this multitude of non-payers of tithing would only honor the law of the Lord and live up to their privileges, I believe we would soon have ample means to meet every necessity of the Church. If they would do it! But will they or will they not? If they will not, of course the consequences will rest with themselves. We are dealing with our faith and conscience. You are dealing not with me, not with the presidency of the Church, but with the Lord. I am not dealing with men respecting my tithing, my dealings are with the Lord; that is, with reference to my own conduct in the Church as a tithe-payer, and with reference to my observance of other laws and rules of the Church. If I fail to observe the laws of the Church, I am responsible to my God, and I will have to answer to him, by and by, for my neglect of duty, and I will have to answer to the Church for my fellowship. If I do my duty according to my understanding of the requirements that the Lord has made of me, then I ought to have a conscience void of offense; I ought to have satisfaction in my soul, with a consciousness that I have simply done my duty as I understood it, and I will risk the consequences. With me it is a matter between me and the Lord; so it is with every one of us.

### Theory vs. Faith.

President Smith then referred to the officers of the auxiliary organizations instituted for the benefit of the youth of Zion, and stated that the officers of the Mutual Improvement associations,



both men and women, are doing their duty as faithfully as they know how. This could also be said of the board of directors of the Sunday School Union, who are faithful in their duties, willing to take their part and responsibilities, to go and come as they are sent to minister to the youth of Zion. This may also be said of the Primary associations and Religion classes, and one of the most important auxiliaries of the Church, the Relief society, as well as the officers and faculties of our Church schools. He prayed that the Lord would bless them abundantly. They are all doing their duty according to their best understanding and wisdom, and the strength they possess. He believed that most of the Latter-day Saints were sufficiently intelligent and wise to decide between truth and error, right and wrong, light and darkness. He believed that they had sense enough to abide by the simple, pure, truthful principles of the gospel of Jesus Christ, in preference to all the vagaries of philosophers or scientists, or anybody else. No science nor philosophy can supercede God Almighty's truth. "The Lord has said, 'My word is truth,' and indeed it is; and I believe that the Latter-day Saints know enough about the word of God to know it is his word when they see it, and shun whatever is not; and that they will abide by the word of God, for it is truth. As the Savior said, 'If ye will abide in my word, then are ye my disciples indeed. You shall know the truth, and the truth shall make you free' . . . free from sin, error, the darkness and traditions of men, vain philosophy, untried and unproved theories of scientists that need demonstration beyond the possibility of a doubt."

Science and philosophy through all the ages have undergone change after change. Scarcely a century has passed but they have introduced new theories of science and philosophy, that supercede the old traditions and the old faith and the old doctrines entertained by philosophers and scientists. These things may undergo continuous changes, but the word of God is always true, is always right. The principles of the gospel are always true, the principles of faith in God, repentance from sin, baptism for the remission of sins by authority of God, and the laying on of hands for the gift of the Holy Ghost—these principles are always true, and are always absolutely necessary for the salvation of the children of men, no matter who they are or where they are. No other name under heaven is given but that of Jesus Christ, by which you can be saved or exalted in the kingdom of God. Not only has God declared them, not

only has Christ declared these principles, by his voice to his disciples, from generation to generation, in the old time, but in these latter-days they have taken up the same testimony and declared these things to the world. They are true today as they were true then, and we must obey these things.

### Must Obey the Rules of the Church on Marriage.

Another thing, we must obey the rules of the Church with reference to marriage, at least we ought to do so. We do not all do it. You will see by what I have stated that during the last year eleven hundred marriages of our people have been contracted or solemnized in a manner not provided for in the law of the Church, I refer to civil marriages, so that we do not all do our duty yet with reference to that. And another thing, as we have announced in conferences—as it was announced by President Woodruff, as it was announced by President Snow, and as it was re-announced by me and my brethren, and confirmed by the Church of Jesus Christ of Latter-day Saints, plural marriages have ceased in the Church. There is not a man today in this Church, or anywhere else outside of it, who has authority to solemnize a plural marriage—not one! There is no man nor woman in the Church of Jesus Christ of Latter-day Saints who is authorized to contract a plural marriage. It is not permitted, and we have been endeavoring to the utmost of our ability to prevent men from being led by some designing person into an unfortunate condition that is forbidden by the conferences and by the voice of the Church, a condition that has, to some extent at least, brought reproach upon the people. I want to say that we have been doing all in our power to prevent it or to stop it; in order that we might do this, we have been seeking to our utmost to find the men who have been the agents and the cause of leading people into it. We find it very difficult to trace them up, but when we do find them, and can prove it upon them, we will deal with them as we have dealt with others that we have been able to find.

### Constitutional Amendment Regulating Marriage.

Now, with reference to the threat that is made upon us, from time to time, that in order to stop plural marriages among the Latter-day Saints, it is recommended to amend the constitution of the United States, giving to the parental government the exclusive right to deal with polygamy and prevent it. So far as I am concerned, I am just as ready, this moment, as any other man in the world to consent to

Congress taking the measures necessary to bring about the amendment of the Constitution, and pass laws to regulate plural marriages. We want them, while they are at it, to regulate marriage and divorce as well. We will turn it all over to them, and we are just as ready for it today as any people on God's earth, no matter where you go. Now, in reference to this, I want to make this distinction, for it is a distinction with a difference, and that is this: I don't mean to interfere with men who had their wives before the Manifesto was issued by President Woodruff, men who entered into this covenant when it was the law of the Church, or who took wives under the authority of the presiding officers of the Church. We do not mean to interfere with them. To them I say, take care of your wives. If you do not, you are not genuine men at all. Take care of your families, take care of your children, educate them, feed them, clothe them, house them, and do everything in your power to make of them men and women who will be an honor to our nation, and to our state, and to our Church. I mean future plural marriages must stop; that is what I have reference to, the marrying of more than one wife in the future in plural marriage. That is what we have undertaken to stop, in conformity with the laws of the land; and we are doing our best. Now let the United States authorize Congress to pass an amendment to the constitution regulating marriage and divorce, throughout all the nation. I think it will be a great blessing to our country. When we read of the vast number of divorces, and of the heartaches, and the sorrows that are occasioned by them, and by vanity, profligacy, lust and corruption, throughout all the world, we feel as if it would be a Godsend to the people to have some strong hand take hold of the matter and regulate it, so that there will not be so much of this evil as exists today.

### Closing Testimony.

President Smith closed with the testimony that he loves the gospel with all his heart, and knows that it is right. He expressed himself as having a purpose to continue while he lives, in the discharge of his duty to the best of his ability. "Whatever that duty may be, I propose to do it as well as I can, and leave the results in the hands of the Lord." He then pronounced a blessing upon the presidents of the stakes of Zion, their counselors and the high councilors; the bishops, who are the fathers of the people, and their counselors, and prayed that the Lord would give them wisdom, a fatherly spirit, and kindness to deal mercifully with

the erring, laboring diligently to reclaim them from the error of their ways, and to keep those who are in the paths of righteousness and truth steadfast and firm. He also asked the blessings of the Lord upon the presidents of the missions, throughout the land. "How we feel to appreciate them, and how satisfying is the feeling that we have men presiding over the missions who are true to their covenants, true to their people, and true to their mission—faithful, bright, intelligent, and active in the performance of their duties. And those who labor in the temples, the Lord bless them and all Israel. I need not ask especially for blessings upon those who do their duty, for I know that they will be blessed; but I do pray that the Lord will bless those who are luke-warm, who are indifferent and uninterested in the work of the Lord, that they may awaken to their duty, and learn to earn the reward of the faithful, that they may not be ignored when God shall choose his own, and set the sheep on his right hand and the goats on his left, and shall say to the latter, 'Depart from me' " (Matt. 25: 31-41).

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### Field Day.

All officers and members of the Y. M. M. I. A. should take notice that one day during conference—either Friday or Saturday—will be devoted to field sports and entertainment. The committee on athletics have arranged a "taking" program, and all are invited to be present. The social committee, too, have something very good for the officers. Come and enjoy it. Further particulars will be made known in the *Deseret News*.

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### Messages from the Missions.

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Elder Charles Bergeson, president of the New South Wales Conference, Australian Mission, gives the following interesting account of affairs in his field of labor:

Ten years had barely elapsed from the time the Church was first organized until the first Latter-day Saint missionary was set apart to



labor in Australia. On Saturday, July 11, 1840, Apostle George A. Smith ordained and set apart William Barratt, at Burslem, Staffordshire, England, for a mission to South Australia.

Since that time, many have been assigned to labor in the Australian Mission, and although missionary labor has not been continuous from the time it was first inaugurated, yet a good work was accomplished in the early fifties, and many Saints emigrated to Zion under extreme difficulties.

Owing to the large territory embraced in the Australian Mission as it was first established, it was deemed advisable to divide it up into smaller fields. Consequently, in 1897, such divisions were made, under the direction of the First Presidency, and what was once the Australian Mission is now embraced in the Australian, New Zealand and Samoan Missions.

As now constituted, the Australian Mission embraces all of Australia and Tasmania, which is a territory of about the same area as the United States of America. While there are not nearly so many inhabitants as in the same extent of country in the United States, yet there are over four and one-half millions of inhabitants, nearly all of whom are white people, and easily reached by the elders, as the larger majority of the inhabitants of Australia are residents of the cities particularly located on the sea coasts. Sidney, located on the shores of one of the best, if not the best, natural harbors in the world, boasts a population of over half a million. Melbourne, too, with her broad streets which give the appearance of an American city, claims a population of about half a million. Other prominent cities, in each of which conference headquarters have been established, are Brisbane, Adelaide, Perth and Hobart.

There are in all six conferences in the Australian Mission, *i. e.*, New South Wales, Queensland, South Australia, Victoria, West Australia and Tasmania, making one conference for each of the six states which comprise the commonwealth of Australia. In each of these conferences there are from one to three branches, which now hold regular sessions of Sabbath school, and Mutual Improvement associations, in addition to other Sunday meetings.

There are now over six hundred persons who belong to the Church of Jesus Christ of Latter-day Saints in the Australian Mission, and the work is gradually expanding and increasing. During the past year fifty-nine persons were baptized and twenty-nine children were blessed, while fifteen members were received from other branches. There are forty-three persons in addition to the elders from Zion who hold some

degree of the priesthood, and one hundred and sixty-six who are tithe payers.

"There are at present forty-four elders from Zion laboring in the field, tracting from house to house, and holding street meetings in an effort to reach the people; but, as in most of the fields, there is work for many more missionaries than can be secured for the purpose. In the past year 230,000 tracts, 567 standard works, and 10,171 other books were distributed among the people, without mention being made of several different periodicals of the Church which, with the ERA and *Deseret News*, are doing their share in the disseminating of gospel truths in this broad land of sunshine and flowers.



ELDERS OF THE NEW SOUTH WALES CONFERENCE, AUSTRALIA.

Front row, left to right: Claud Sutton, Grantsville, Utah; John McClive, Taylor, Arizona; Arthur S. Bingham, Ogden, Utah. Middle row: Charles Bergeson, (Conference President) Lewiston, C. Alvin Orme, (Mission President) Töoele, Charles B. Richmond, (Mission Clerk) Salt Lake City, Utah; E. Rollin Hamblin, Lyman, Wyoming. Back row: John Boden, Dayton, Idaho; Ernest E. Hansen, Brigham City, Raymond R. Tonks, Horace Heiner, Morgan, Utah; Edwin M. Claridge, Thatcher, Arizona.

The people of Australia are generally broad-minded, tolerant and hospitable. The government is free, and the inhabitants are allowed perfect religious freedom, the elders being accorded exceptionally good police protection when holding their meetings, either upon the street corner or in the halls. The past few seasons in this land have been very fruitful, as there has been an abundance of rain and no long periods of excessive heat, consequently this country is now enjoying prosperity, and doing much to conserve the surplus waters, and otherwise develop the natural resources, which in time will make Australia not only well populated, but the people well supported.

The New South Wales Conference has its headquarters at Sidney, where President C. A. Orme is also located with mission headquarters. The first baptism in New South Wales occurred Wednesday, December 3, 1851, and the first branch was organized at Sidney, with twelve members, on January 4, 1852. There are now branches located in Newton, North Sidney and Bathurst, where Sunday schools, sacrament and evening services are held each Sabbath. There are one hundred and eighty-four members in New South Wales, and the local brethren and sisters are ably assisting the elders in carrying on the work.

Elder Archie O. Gardner, who is leader of Company A. of the Missouri Conference elders laboring in the extreme southeastern part of Missouri, writes that they can visit that district only during the winter months, because of the unhealthy condition of the climate in the summer, caused by the overflow of the Mississippi river. There is considerable prejudice in that district



against the elders on account of the missionaries having been driven out of the town of Caruthersville several years ago, but nevertheless the elders were enabled to leave thirteen Books of Mormon and some small books, besides holding twenty-nine meetings and four cottage meetings. A friend opened his home to them and it was filled every night. Prejudice is now dying out. "We have in our company the first native elder from Missouri since the Saints were driven west. He is from Missouri, and shows the Missourians." The elders are, from left to right: O. L. Johnson, Shoshone, Idaho; F. A. Jack, Salt Lake City, William Lee Huff, Moab, Utah; E. D. Roberts, Louisiana, Missouri; and Archie O. Gardner, Pine Valley, Utah.

Elder J. F. Kinghorn, laboring in Southern Illinois, writes the ERA that he and his companions find continued joy in their missionary labors



and that the people in that district are becoming more desirous of learning the true side of "Mormonism." Many doors are opened to them, and they are kept busy in explaining the gospel message. The elders in the picture, from left to right, are: A. F. Harding, Preston, Idaho; Adair Patterson, Pine, Arizona; Robert L. Bills,

Payson, Utah; and J. F. Kinghorne, Rigby, Idaho.

Elders W. H. Lawrence, of Erda, E. J. Curtis, of Moroni, Utah, and John C. Burrell, of Colonia Juarez, Mexico, standing at the back of



the other brethren in the picture, are being blessed with excellent results from their labors in Chattanooga. In addition to the weekly Sunday school and the Sunday evening service, held at the mission headquarters, there are five cottage meetings a week. During the last few week these brethren have sold nineteen Books of Mormon, two hundred and eighty-three other books, distributed twenty-three hundred and forty-nine tracts, and performed two baptisms. About a month ago one of these elders, in visiting a house, presented the Book of Mormon for sale. The good housewife bought it. She stated afterwards that

she purchased it thinking it would help the elders. The woman started to read it, however, and she became interested in it. So did her husband, with the result that they invited the elders to hold meetings at their home, and they were both baptized in the Tennessee river, Sunday, March 12.



Elder Newel K. Leavitt, writing from Ada, Oklahoma Conference, March 20, says that the elders laboring in that conference are blessed with a rich portion of the Spirit of God, enabling them to help the work prosper. Friends are being made rapidly. The elders laboring in the conference are, top row: Jesse Allen, L. G. Tanner, M. J. Richardson. Bottom row: E. J. Prescott, J. Gyllenskog.



The elders shown in this cut are laboring in and about St. Johns, Kansas, and are known as Company B. They have recently used the tabernacle phonograph songs, and have in this way obtained many listeners, to whom they later explained the principles of the gospel. "O my Father" has made a deep impression on the listeners. The elders are, standing: C. C. Hintze, Holliday, Horace Holly, Slaterville, Utah; T. L. Richardson, Inkom, Idaho. Sitting: J. A. Vernon, Rockport, Utah; T. D. Leavitt, Bunkerville, Nevada.



ELDERS OF THE BERGEN BRANCH, NORWAY.

Left to right: Peter H. Jensen, Christian M. Jenson, Erastus Johnson, President Joseph A. Christensen, Secretary Leonard Larson, Walter E. Fridal.

## Priesthood Quorums' Table.

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**For the Priesthood Generally:** The following important report, made by a sub-committee to the General Priesthood Outlines Committee of the Church, was read at the General Priesthood meeting of the Church held at the annual conference, April 7, and unanimously adopted. It thus becomes the working guide of all the Priesthood quorums of the entire Church:

*Brethren:*—Your committee, appointed to make suggestions regarding missionary work and methods of making the outlines more effective, beg to report:

Recognizing the great advantage to the Church that has come through the establishment, by the authorities, of the weekly priesthood meetings, we deplore the custom that exists in some stakes, of adjourning them for a long period during the summer. If the labors of the brethren in the agricultural communities do not permit of a meeting on a week night during their busy season, we feel that some time on Sunday should be arranged for taking up the lessons, so that every week of the year a meeting may be held for study and preparation for the duties of the priesthood. Any break in the classes causes a loss of interest and seriously detracts from the success of the outline work. The summer time is particularly the season of pleasure-seeking; and the boys and young men are naturally subjected to greater temptations. At no time is it so necessary for them to have fresh in their memories the sacred calling and authority given them of the Lord.

There is a tendency also to interrupt class work by calling other meetings or transacting business on the night that is set apart for priesthood meeting. All such matters should be attended to some other night.

As the studies are now taken up, each quorum or division of a quorum must have an instructor to conduct the lessons. This instructor may be one of the officers of the quorum, or some one else appointed to that work. It is very difficult to secure men who do justice to this calling, and many a young man, who could be held by well-presented lessons, loses interest and stays away because of haphazard methods and lack of preparation. Too much emphasis, your committee believes, can-

not be placed on the necessity of having every instructor of the lesser or higher priesthood go before his brethren prepared to feed them the words of life. To secure this result, preparatory instructions of those who are called to teach in the quorums is imperative. The stakes that are obtaining the best results in the priesthood work, have adopted some method of securing this preparation, the method differing in different places. Some stake presidents have very successfully used their stake priesthood meetings for such preparation, following a plan similar to that of the stake Sunday School Union. Others have held a meeting of the instructors at a different time, and still others are spending part of their stake priesthood meeting in considering general stake matters and the other part in pre-viewing the month's work among the instructors of the various quorums. Such a method as the last, if no better is employed, it has appeared to us, could and should be adopted in all the stakes. Greater brevity in the opening exercises would make this easier. In some places an extraordinary amount of time is consumed in roll call, minutes and other preliminaries. If for such purposes fifteen minutes were placed as the limit, valuable time might be saved for work in the instruction of class teachers. Such a method, too, would give the stake presidency and clerk an opportunity of meeting the bishops and ward clerks and taking up the problems that are of particular interest to them alone. It happens not infrequently that several hundred men and boys have to sit and hear some technical instructions given that are of little if any interest to them.

As to direct missionary work with quorum members, your committee recognizes that the Lord placed officers in each quorum and that it is their special duty to look after the welfare of the members. We believe that these officers should be primarily responsible for having every slothful or absent quorum member visited, not occasionally only, but repeatedly, until there is awakened a desire to fulfil the obligation accepted when such member received ordination. We fear that too much delicacy is felt by quorum officers that deters them from doing earnest work with derelict members. What seems to be needed in the quorums at home is more of the true missionary spirit that actuates those who enter zealously into the work of preaching the gospel abroad—a spirit that makes them fearless in the advocacy of right, and that fills them with the love of souls. Every officer should be a quorum missionary in all that the word has come to mean in this Church—a seeker after those who are not in the right path, a pastor to his flock. The absence of quorum members from meetings should be quickly noticed and inquired into, and the cause of such absence learned. If it is found to be sickness, a call

from quorum officers will be welcomed. If lack of interest is the reason, how could a better influence be brought to bear than by a call from the brethren who preside in the quorum of the careless one? If the absence is found to be legitimate, the call or inquiry will still have a good effect on the member, who will be made to feel, in any event, that he is thought worthy of being looked after.

We therefore recommend that in all quorums where such work is not now being done, there be established a systematic visiting of members who are not regularly in attendance at the Monday night meetings; that reports of such visits be made to the quorums, so that all members shall be advised of the reasons assigned for absence, and that in this missionary work the quorum officers lead out, calling to their assistance such help as is needed, but not shirking the responsibility placed upon them by their calling.

Not only should visits be made to members of quorums, but also to those who should be members. The following startling figures show the number of persons holding the priesthood who are not enrolled in any regularly organized quorum. The report is more or less incomplete. A number of stakes having made no report whatever, and only about half the stakes have given a report of the Melchizedek priesthood: High priests, 444; seventies, 632; elders, 3,200; priests, 926; teachers, 1,387; deacons, 3,679; total, 10,268.

The division of the High Council into committees to oversee the work of the different quorums is a necessity, if the best results are obtained. These men, who are frequently not trained teachers, need not necessarily be burdened with the work of teaching the class instructors. Others may be found who can do this work more skilfully, but general supervision by a committee of High Councilors and their direct responsibility for the progress of that order of the priesthood cannot fail to spur on the slothful and encourage the earnest.

The cultivation of a spirit of fraternity has been neglected in most quorums, and yet it is a strong, beneficial influence. The Lord knew the tendency of boys to group themselves into little bands of about a dozen—a rusty dozen it might be—and he fixed that number for the membership of the deacons' quorum. As the boys grow into youth they appreciate the association of a larger number. These natural groupings are doubtless meant to bring into close association and companionship the members of the quorums. The spirit of the priesthood, and the fact of this division into compact bodies, would indicate that the members of the quorum should be more to one another than if they were not united by this tie. As an illustration of the good results of feeling this respon-



sibility for the welfare of one another, let us cite the case of the quorum of elders in a nearby stake. One of their number is on a mission. His mission president sent word that unless means were furnished him he would have to go home. The quorum took the matter up, and within a few minutes from the time the news was given to them, provision had been made for a month's allowance for their absent brother, and later arrangements were made by which he should be kept in the field, through their help, until his mission was completed.

The committee is seriously considering, but are not yet ready to report, a plan to offer the priesthood of the Church such life insurance as will take away all inducement for our young men to join fraternal societies for the sake of securing the protection these societies offer.

This year should be more than ever before a year of application. It has been the purpose of the committees, in preparing the outlines, to make the work practical. Every lesson, if it is successful, must arouse determination to do the works of the priesthood and the gospel. During this year, when no new outlines have been given, it is hoped the instructors and presiding officers will make practical lessons for the members. We feel that while it is important for them to have the priesthood come to their classes prepared to recite on the lessons assigned, it is far more important for them to send the priesthood away from their classes prepared for the duties of the week.

Besides the strictly official duties, the presiding officers of the quorum should provide for the members' work which is in harmony with their calling. During the summer, particularly, under the excellent juvenile laws of the cities and the state, somebody should be working to keep the children from being on the streets at night, and from other evils. The juvenile courts are calling for earnest men to help save the boys and girls. That work is properly the duty of the priesthood. At the present time, there is a splendid opportunity and duty to carry out the resolution adopted at the general conference of the Church some time ago, pledging our efforts towards closing the saloons. On the 27th of June, the anniversary of the martyrdom of the Prophet and Patriarch, the citizens of every city and town of Utah must vote as to whether they wish the saloon to continue its soul-destroying business. It seems to the committee that a rare opportunity is here given for the priesthood of the Lord to combat one of the most powerful means that Satan has ever been able to employ against the souls of the children of men.

**Duty of Presidents towards Unrecorded Seventies.**—At a general priesthood meeting held in the Salt Lake tabernacle on April 7, statistics were read that had been compiled in the office of the Presid-

ing Bishopric, showing the number of individuals in the Church holding the priesthood, who are not enrolled in any quorum. The total number is about ten thousand. Of the number thus reported 632 are seventies. This should cause very much anxiety in the minds of presiding seventies, and an earnest effort should be made to search out the careless ones and have them properly received into the quorums. The First Council of Seventy desire to call the attention of all presidents to the fact that ten men on an average in every stake, holding the office of a Seventy, are not in fellowship with the quorums as fully as they should be. The presidents are urged to canvass their respective quorum districts, and bring into the quorums all who properly belong.

Presidents of seventy are to remember that they are responsible for all seventies who reside within their quorum district. If seventies come into any quorum district, and are too careless to seek recognition from the quorum, to which they should belong, or who desire to ignore the quorum, and so do not give their allegiance to it, they are nevertheless subject to the quorum presidency where they reside, and can be handled for neglect of duty, if they persist in refusing to fellowship with their brethren.

The First Presidency, under date of April 13, 1883, issued an important letter of instruction to the First Council in which occurs the following paragraph:

*"The presidents of the quorums residing in the district where their respective quorums are organized shall have a general supervision of all the seventies residing in their district."*

All who have been honored with the priesthood must be willing to recognize proper authority or jeopardize their standing in the Church. Presidents of seventy throughout the Church are directed to take the necessary steps to bring in all who are now reported as unrecorded. There should be no delay in this matter; let every man be sought out, and have his name recorded in the quorum to which he should give his allegiance.

**Erratum in Current Year Book.** In Lesson 18, in the Analysis, sub-division I, for "Scope of the Atonement Broader than Individual Sins," read: "Scope of the Atonement Broader than Adam's Sin." Presidents and class teachers should call the attention of the students to this correction, that each one may correct the error in his Year Book; though in the text of the "Discussion" (see subdivision 1) it is quite clear that the intent of the title in the Analysis is to say, "Broader than the scope of Adam's Sin," without the correction here suggested, some confusion of thought might arise.

## Mutual Work.

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### Annual Y. M., Y. L. M. I. A. and Primary Association Conference.

The Sixteenth Annual Conference of the Young Men's and Young Ladies' Mutual Improvement Associations, and the Conference of the Primary Associations of the Church of Jesus Christ of Latter-day Saints will be held in Salt Lake City, on Saturday and Sunday, June 3rd and 4th, 1911.

All members are invited and officers are particularly requested to be present at all of the meetings of the conference, and a cordial invitation is extended to the Saints generally to attend the meetings to be held in the Tabernacle at 2 and 7 p. m., on Sunday, June 4th.

JOSEPH F. SMITH,

HEBER J. GRANT,

B. H. ROBERTS,

General Supt'cy Y. M. M. I. A.

MARTHA H. TINGEY,

RUTH M. FOX,

MAE T. NYSTROM,

Presidency Y. L. M. I. A.

LOUIE B. FELT,

MAY ANDERSON,

CLARA W. BEEBE,

Presidency Primary Associations.

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### Annual M. I. A. Musical Contest.

The third annual musical contest of the Y. M. and Y. L. M. I. A. of the Granite stake was held in the stake house, March 30 to April 1, 1911. As an evidence of the interest taken in the contest, which included many excellent musical numbers, the entries of this season more than trebled that of any previous season. There were forty-five entries, including choirs and individual singers, and about three hundred contestants. The contest was pronounced a complete success, and was well attended from all parts of the stake during the whole time. J. E. Pixton of the General Board of the stake had charge of the affair, and the committee consisted of J. S. Cornwall, Lisle Bradford, Margaret Summerhays and Catherine Gabbott. Several hundred dollars in prizes were distributed.

## Passing Events.

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**The plague in India**, according to official figures for February, shows 88,498 deaths in a single month. The most persistent attempts to check the epidemic have failed, according to the reports to the British-India office.

**The German census**, taken last December, shows the population of the Fatherland to be 64,903,423, an increase of over four and a quarter millions since 1905. The figures show that there are 850,000 more females than males.

**Henry Beck Evans**, a member of Zion's Camp in 1834, a Utah pioneer of 1850, a territorial militiaman and Indian missionary, born Ohio, October 25, 1830, son of the late Bishop David Evans and Mary Beck Evans of Lehi, died in Coalville, April, 1911. His funeral was held from the stake tabernacle, April 5.

**Postal savings banks** in Utah are found in Provo and Bingham Canyon, and a new order makes Logan the third city in the state designated for a bank of this kind. The postoffice department at Washington has decided to have a bank in each second class city of the country, the postal bank idea having passed beyond the experimental stage, and been pronounced a success wherever tried.

**New district judges** and attorneys have been named by Governor William Spry in conformity with legislative action adding one more judge each to the 2nd and 3rd districts, as follows: for 3rd judicial district, Frederick C. Loofbourow, judge; E. O. Leatherwood, attorney; for 2nd district, Nathan J. Harris, Ogden, judge; E. T. Hulaniski, attorney. The appointees are all well known members of the Utah bar, and give universal satisfaction.

**A terrible fire** in a ten-story factory building in New York City, occupied by a shirt-waist factory, destroyed the lives of about one hun-



dred and forty persons, within one hour after the fire was discovered, on the afternoon of March 25. Most of the people destroyed were girls. There was only one fire escape at the place, which was of little use, and the elevator escape was soon cut off.

**The national income tax amendment** to the national constitution, submitted by resolution of Congress in July, 1909, has been acted on favorably this year by nineteen legislatures, eleven states have thus far rejected it. Since the amendment must be approved by three-fourths of the states, nine more states are necessary for favorable action. Since the constitution fixes no time limit to legislative action, the legislatures which rejected it this year may approve it next. Utah so far has not joined in favor of the proposed measure.

**"The United Order,"** by Joshua H. Midgley, is a pamphlet of seventy-five pages, treating on the United Order and giving outlines of its practical accomplishment. It is a plan, according to the author, that will "enable workers to take more than they put in, and to have a government of, for and by themselves." The author says, "The work relates to the unification of mankind through the abolishment of rank injustice, and enforced inequality, and this by a peaceful, natural and practical means."

**The special session of the Sixty-Second Congress** convened April 4. On the 5th President Taft sent his message to Congress, which treats entirely and exclusively with the proposed reciprocity agreement with Canada. He urges its early adoption, saying, "I am constrained in deference to popular sentiment and with a realizing sense of my duty to the great mass of our people, whose welfare is involved, to urge on your consideration early action on this agreement." Champ Clark was chosen speaker of the House of Representatives. The bill passed the house April 21, by a vote of 264 to 88.

**An aviation meet** was held at Bonneville field, near Saltair, from April 6 to 11, which attracted at least eighty thousand visitors, many of whom saw bird-men and flying machines for the first time. When the weather was favorable, the exhibitions were all that could be expected. Walter Brookins and Philo Parmalee, Wright aeroplane drivers, and Eugene B. Ely and Charles F. Willard with the Curtis type of byplanes, all of international fame, took part. An incident that should not go unnoticed is that the Wright people, as usual, refused to fly on Sunday. The thanks of the community are due them for this commendable example.

**The situation in Mexico** with the "Mormon" colonies continues serious. Casas Grandes was abandoned by the Federals early in April, and this left the surrounding country without civil or military law, which enabled robbers, roving bands and outlaws to make raids upon the unprotected. On the 11th, Juan Sosa, a "bad" Mexican, was killed in Col. Juarez, and Frank Lewis, a "Mormon" colonist, was wounded. The colonists have been absolutely neutral, but were armed and prepared to defend themselves against marauders, in the absence of both beligerent factions. At an Insurrecto court martial the colonists were exonerated from responsibility for the death of the "bad" man.

**Bishop Joseph Warburton**, for over forty years bishop of the First ward of Salt Lake City, died on March 18, 1911. He was born in Radcliff, England, September 31, 1831, baptized a member of the Church in 1851. He left England in 1856 with his wife, and worked in Massachusetts until 1860, coming to Utah by ox teams, landing in Salt Lake on the 2nd of October, 1861. He was ordained bishop of the First ward in 1870, filling the position until a year ago, when he was released and ordained a patriarch. For several years he was a captain in the militia under General William S. Burton. He engaged also in the mercantile business for many years.

**The Annual Sunday School Union Conference** was held in the Salt Lake Tabernacle, Sunday evening, April 9. A feature of the exercises was the reciting of the Articles of Faith in the language of fourteen nations to which the gospel has been preached, including French, Danish, Tahitian, Hawaiian, Welsh, Norwegian, Japanese, Maori, Turkish, Dutch, Spanish, Swedish and German, with the whole congregation repeating the articles in the English language. From the report of Secretary George D. Pyper it appears that the parents' department of the Sunday schools now numbers nearly 23,000, and that the Sunday schools have increased their membership in the past ten years nearly 52,000, reaching at present 175,425. President Joseph F. Smith spoke on the need of teaching the gospel to the children in simplicity.

**The great Roosevelt dam**, on the Salt River, Arizona, was officially opened on March 18, at 5:48 p. m., by ex-President Theodore Roosevelt. Standing on top of the dam, he pressed an electric button which set in motion a mass of grinding machinery, which in turn raised three of the six-thousand-pound iron gates. Through these came rushing torrents of water, running madly down towards the valley, sixty miles onward, where it would be diverged within sixteen miles of Mesa and Phoenix, at the great diversion dam, to assist in irrigating about two

hundred and fifty thousand acres of desert land, which has lain for ages without water, and is as level as a floor. The dam is the greatest in America, and next to the Assuan dam on the Nile, the greatest in the world. It forms a reservoir twenty-five miles long and two hundred feet deep.

**President Diaz's cabinet resigned** on the 24th of March. The retiring ministers are advanced in years, the youngest being sixty-five, and several much older, on which account there had been much dissatisfaction. Mostly new, young men have been selected, but Jose Y Ives Limantour remains Minister of Finance, with Manuel Gonzale Cosio, Minister of War and Marine. Enrique Creel is succeeded by Francisco Leon de la Barra as Minister of Foreign Affairs. The situation in the country remains very critical, with no apparent improvement over last month, as far as a settlement of the insurrection is concerned. In a fight at Agua Preita, near Douglas, Arizona, on the 14th of April, United States troops interfered, after the Mexican rebels had swept the town with a volley, killing several, and wounding some Americans. All day long April 17, a great battle again raged. At Juarez on the 20th, the Insurrectos threatened an attack.

**The Pacific Land and Produce Exhibition** was held from March 18 to April 2, at the Shrine Auditorium, Los Angeles, California. On Utah day, March 27, a special program was carried out in honor of the Utah delegation, which consisted of prominent citizens, including Governor and Mrs. William Spry, Mr. and Mrs. Arthur Pratt, Dr. and Mrs. P. F. Pfoutz, Captain and Mrs. J. E. Caine, and D. C. Jackling. Every effort was made to convince the public of the fertility of Utah's soil, and of the industry of her people. Trophies and cups won by the state in many previous exhibitions gave proof of Utah's prominence. "Utah's exhibit far surpassed that of any other state," says Gerald Anderson. The Commercial Club and the officials of the Salt Lake route deserve great credit for the splendid exhibit. Particularly did the fine specimens of dry land grains shown draw crowds of admirers. Mr. L. A. Merrill, of the Agricultural College, explained the merits of the exhibition to all interested.

**James Jack**, one of the old workers in the President's office, died of diabetes on the evening of March 27, 1911. He was born in Perth, Scotland, November 29, 1829, and emigrated to America in 1853, crossing the plains with ox teams. An expert accountant, he was for many years chief clerk and treasurer to the First Presidency of the Church,

working under Presidents Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, and Joseph F. Smith. In January, 1909, owing to ill health, he retired, having since that time lived a quiet life. Interested in many activities outside of the Church, he had been vice-president of the Saltair Railroad, treasurer of the Utah Central Railroad, treasurer of Salt Lake City for twenty years, also treasurer of the Salt Lake Theatre and the Deseret News Company, and was one of the original incorporators of the Utah Sugar Company. One of his notable achievements in early days was the driving of an ox team with three thousand pounds of flour and bacon for the relief of the hand-cart company of 1856.

**Governor Ford's last daughter** was laid to rest without eulogy or prayer on March 20, 1910. A short time ago the ERA printed an article showing the fate of the Ford boys. We now give this sad account of his last daughter from a dispatch printed in the *Los Angeles Times*, March 21, 1910:

PEORIA, (ILL.) March 20, 1910.—[Exclusive dispatch]. With but four mourners, the body of Mrs. Anna Davis, last daughter of the late Governor Thomas Ford, was interred beside her mother, father and sister, as darkness settled over Springdale cemetery this evening. No word of eulogy was spoken, no minister read a prayer.

After three years in the Deaconess Hospital, at Lincoln, Ill., during which she had been the subject of Logan county hospitality, Mrs. Davis died Thursday night, aged seventy-two, penniless, and with but one living relative, a daughter, Mrs. Watson of Okaloosa, Iowa, who, with scant funds, brought her mother's body here for burial.

Ford, one of Illinois's greatest governors, and publisher of a history of Illinois, like his daughter and other members of his family, died penniless in 1850. He raised Illinois from bankruptcy, and paid its three million dollar debt.

**New wards and changes** for the month of March, 1911, as reported by the Presiding Bishops' office: W. Woodruff Clark was sustained as presiding elder of Cokeville ward, Bear Lake stake, to succeed Silas Wright; James E. Garn, sustained as bishop of Cedar Valley ward, Alpine stake, to succeed William Cook; Reginald Evans, sustained as presiding elder of Kemmerer ward, Woodruff stake, to succeed Charles L. Wright; James C. Anderson, appointed stake clerk of Fremont stake, to succeed William E. Gee; Erastus Walker, sustained as bishop of Bybee ward, Rigby stake, to succeed Joseph W. Jones; Willis E. Robinson, appointed stake clerk of Millard stake, to succeed William A. Reeve; John J. Shumway, appointed stake clerk of Bear River stake, to succeed James R. Kennard; Almy ward, Woodruff stake, reorganized, James



## PASSING EVENTS.

Blight bishop; Joseph H. Welling, sustained as bishop of Riverside ward, Bear River stake, to succeed M. J. Richards; Edward Sawley, sustained as bishop of Grass Creek ward, Summit stake, to succeed John B. Pendleton.

**The ancient ruins of Guatemala** are being investigated. A telegram to one of the papers in Greeley, Colorado, dated March 26, 1911, says:

Advices from the exploration party in Guatemala, Central America, under the supervision of Dr. Edgar L. Hewitt, of the American Archaeological society, who is conducting a thorough research of the prehistoric ruins of temples, etc., in Central America, is that the party is hard at work felling the immense trees of the tropical forest, many of which measure twenty-three feet in diameter for a distance of twenty feet upward from the base. These trees and an almost impenetrable growth of vines and shrubs grow from the sides and the tops of ancient ruins, giving some idea of the age of the buildings.

The party intended to conduct its researches also in Honduras, but the government would not allow it on account of the rebellion there. Hundreds of photographs of the monuments, obelisks and pillars have been taken by Prof. Jesse Nusbaum of this city, who is with the party, and a careful record of each find is being kept by Prof. Hewitt, who is making satisfactory progress in opening up these ancient treasure houses of the past. Besides the rare ivory, stones, utensils, jewels, etc., he expects to find in the drier territory manuscripts revealing the life of the cultured race living there thousands of years ago. At the ruins of Quirigua there have been found sculpture as beautiful as any that Egypt or Assyria ever boasted, and hieroglyphics even more interesting which no man has yet been able to translate.

**Joseph Leland Heywood**, son of Benjamin Heywood and Hanna Rawson, died October 16, 1910, at Panguitch, Utah. He was born in Grafton, Worcester county, Massachusetts, August 1, 1815. He visited the Prophet Joseph in December, 1842, and was baptized by Elder Orson Hyde, in the Mississippi river, the Prophet Joseph assisting in cutting the ice. He was confirmed under the hands of Orson Hyde, Joseph Smith and Jedediah M. Grant. He was one of the trustees for the disposal of Church property at Nauvoo. He left that city in the spring of '48 for Winter Quarters, and arrived in Great Salt Lake valley on the 19th of October, 1848. He was appointed by the government as postmaster of Salt Lake City, in 1849. He visited Washington and assisted Delegate John M. Bernhisel in securing territorial government for Utah. In the winter of 1855-6, he aided in obtaining the re-appointment for governor of Brigham Young. He was the first bishop of the 17th ward, Salt Lake City, being appointed to that position in February, 1849. He was the founder of Nephi, Juab county, assisting Jesse W. Fox in laying out the

city, and presided there for three years, beginning in 1851. In 1855, he, with a company of elders, formed a settlement in Carson valley, Nevada, where he acted as guard for the Hon. George P. Styles, who held a session of the district court in Carson valley. He went to Washington, in 1856, to arrange his business with the government as the United States Marshal for Utah, which office he then held, and to which he was appointed by President Millard Fillmore, in 1851, and re-appointed by President Franklin Pierce, in 1855. On his return journey he was winter-bound at Devil's Gate, on the Sweetwater, living with a number of others for about six weeks mostly on cooked rawhide. They arrived in Salt Lake City in time for the general conference, in April, 1857. In the spring of 1863, Elder Heywood moved to New Harmony, Washington county, where he resided until February, 1872, when he removed to Panguitch. At St. George, on February 3, 1874, he was ordained a patriarch by President Brigham Young, and was appointed to preside over the high priests' quorum of the Panguitch stake of Zion in April, 1877, which position he held until September, 1898. He was a remarkable character, and remained true to his faith and the Church until the day of his death.

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**New York:** "There she lies, the great Melting Pot—listen! Can't you hear the roaring and the bubbling? There gapes her mouth—the harbor where a thousand mammoth feeders come from the ends of the world to pour in their human freight. Ah, what a stirring and a seething! Celt and Latin, Slav and Teuton, Greek and Syrian, black and yellow, Jew and Gentile, East and West, and North and South, the palm and the pine, the pole and the equator, the crescent and the cross—how the great Alchemist melts and fuses them with his purging flame! Here shall they all unite to build the Republic of Man and the Kingdom of God. Ah, Vera, what is the glory of Rome and Jerusalem, where all nations and races come to worship and look back, compared with the glory of America, where all races and nations come to labor and look forward!"

—ZANGWILL, *The Melting Pot*.

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